Methodism in Canada

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THE FIRST CENTURY OF METHODISM IN CANADA

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VOL. II. 1840-1883

BY

J. E. SANDERSON, M.A.

"Showing to the generation to come the praises of the Lord . . . and his wonderful works that he hath done . . . That they might set their hope in God and not orget the works of God."

—Ps. lxxviii. 4-7.

TORONTO
WILLIAM BRIGGS
1910

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A WORD TO OUR READERS

This Volume continues the record of Methodist doings in Canada from 1840 to the grand Union of 1883. In the closing chapters will be found welcome contributions from the pens of the Rev. Robert Cade, D.D., the Rev. James M. Simpson, and the late Rev. George Webber, regarding their several Churches. All the Uniting Churches are also represented in our comprehensive portrait gallery, according to their numbers at the time of Union. The ministers are placed according to the date of their entrance. The women as well as the men who were known in active church work before the close of this volume have here at least a representation. This was done under the oversight of seven wise men, and their desire to be liberal taxed the generosity of the Publishers to the utmost limit—"a hundred and fifty and three"—though they would have gladly included hundreds more, had it been possible. We trust these will be accepted simply as representatives of "the great multitude which no man can number."

In Volume I. a few corrections are necessary:

The engraving, "Grave of Paul and Barbara Heck," was intended to face page 46, where the place of burial—Augusta—is correctly stated. On page 63, 3rd line, read Madden; page 119, last line, James should be Thomas; page 216, near the bottom—"On December 18th a meeting was held at Saltfleet attended by David Culp," etc.

For careful reading of MS. the Author is very specially indebted to the Rev. Geo. H. Cornish, LL.D.

With thanks to God for life and health to finish this work, it is now committed to the members and friends of the Methodist Church, as an appreciation of the character and work of the Church, and an earnest effort to tell to our own and succeeding generations something of what the Lord has done.

J. E. S.

Toronto, May 30th, 1910.

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We regret a mistake, too late for correction, in placing the likeness of the Rev. John McDougall on page 141, where the Rev. George McDougall should be, and the Rev. George on page 346, where the Rev. John should be.

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METHODISM IN CANADA

CHAPTER I.

1840.

DISSOLUTION OF THE UNION.

Eastern District Meeting—Conference, 1840—Friction—English objections — Canadian Government—Alder—Ryerson—Stinson—The Judges—Committee—Charges—Clergy Reserves—Richey—Delegates—Conference—Whitehead—Case—Dissolution—Readjustments.

The ministers of the Canada East District met in Montreal, May 1st, 1840, for District Meeting. Edmund S. Ingalls and John B. Selley were received into full connection. Total of members, 3,227; increase, 341.

STATIONS, 1840.

Wm. M. Harvard, Chairman.

Quebec—William M. Harvard, John B. Selley.
Montreal—Robt. L. Lusher, Wm. Squire, John P. Hetherington.
Three Rivers—Vacant for the present.
Wesleyville—One to be sent.
Russelltown and Hinchinbrook—John Rain, Thomas Campbell.
Odelltown—Thomas Turner.
St. Armand—Richard Hutchinson, Malcolm McDonald.
Dunham—John B. Brownell.
Shefford—John Tomkins.
Stanstead—Robert Cooney, Henry Lanton.
Hatley and Compton—Edmund Botterell.
Melbourne—John Borland.
New Ireland—Edmund S. Ingalls.
Editor of the Wesleyan—Robert L. Lusher.

The Conference of 1840 was held in Belleville, commencing June 10th, the President, Rev. Joseph Stinson, in the chair. The Rev. Egerton Ryerson was elected Secretary.

Received into full connection—William Willoughby, David Hardie, Stephen Miles, John Lever, Sylvester Hurlburt, William Scott, Charles B. Goodrich.

Twelve candidates were received on trial.

Districts.	Chairmen.
London	Ephraim Evans.
Toronto	Anson Green.
Bay of Quinte	Matthew Lang.
Augusta	Henry Wilkinson.

Collected for Superannuation Fund.....£232. 14. 10.
" " Contingent " £220. 4. 4

Editor of the *Christian Guardian,*—Jonathan Scott.

Book Steward—Anson Green.

The Revs. William and Egerton Ryerson were appointed Representatives to confer with the Government on all matters affecting the Church. Moses Blackstock, John Sanderson, Kennedy Creighton and about one hundred members, who had followed Henry Ryan, were reinstated. Reports from Upper Canada Academy, the Book-Room, and Sunday Schools, were very satisfactory. The Pastoral Address breathes the spirit of love and mutual confidence, with thanksgiving for success and no note of alarm for the future.

In the Address to the English Conference regret is expressed that the representative to the General Conference of the Methodist Episcopal Church—the Rev. Robt. Newton—did not also visit Canada. 'We also deeply regret that any diversity of opinion should threaten the harmony and cordial co-operation of the British and Canadian Conferences. We most anxiously desire to strengthen and perpetuate the Union, and to adjust all points of difference between us. To accomplish these ends we have appointed the Revs. Egerton and William Ryerson to attend your approaching Conference, in the hope that all things may be permanently settled. Our beloved President has consented to accompany them.'

The English authorities had objected to what they considered the political character of the *Christian Guardian,* in opposing the desires of the Government regard-

ing the Clergy Reserves and the establishing of the Church of England; to Egerton Ryerson also, because of his influence with the Government. These irritating difficulties had become acute during the year. The mission of Dr. Alder had proved practically abortive. His efforts to change or even modify Canadian opinion on the grave questions he was deputed to settle were powerless. The Methodists of this new country would not tolerate a Church Establishment : they would not consent to the handing over of one-seventh of their grand inheritance to support the clergy of a favored church. No such provision had been considered in the Articles of Union. The endangering of the thousand pound grant to the English Missionary Committee was esteemed but a straw in the balance. But Dr. Alder's consultation with the Government, before leaving Canada, and subsequent communications were fraught with evil consequences.

The Canadian Government, obstructed and thwarted in schemes of Church aggrandizement by the persistent and unyielding opposition of Canadian churches, hoped, with the aid of English Methodist authority, to stem the tide of Canadian opposition. To such overtures the English missionary authorities lent a too willing ear. Hence the coming of Rev. Robt. Alder, in 1833, with a dozen missionaries, to invade the peaceful domain of Upper Canada Methodism. But these plans miscarried, and instead the Union was consummated. For seven years disappointed hopes lay dormant, but the ultimate aim was not abandoned. When the moment seemed opportune, the effort was renewed. The Governor, Sir George Arthur, sought by correspondence to influence the Missionary Committee in London against the Editor and the Organ of Canadian Methodism as intensely political. Such representations paved the way for Dr. Alder's second mission to Canada, early in 1839. But again he found the trend and solidarity of Canadian sentiment irresistible and bowed to the inevitable. Had the Conference and the Editor yielded to the desires of Sir George Arthur's Government, and

the suggestions of the London Missionary Committee, one-seventh of the lands of the province might now be held by the Church of England.

Dr. Alder had brought a letter from the Missionary Secretaries to Sir George Arthur, condemnatory of the *Guardian* and its Editor. This letter was published in the *Patriot,* copied into the *Guardian,* and answered before the Hamilton Conference. Dr. Alder's reply followed. The Revs. Joseph Stinson and Matthew Richey had been parties to the election of Egerton Ryerson, as Editor, in 1838, and shared with their brethren in resisting High Church claims. The Conference of 1836, in an Address to the King, duly signed by the Rev. William Lord, President, said :

"We, together with the great majority of your loyal and devoted Canadian subjects, are conscientiously and firmly opposed to the recognition of any Church Establishment within this Province."

Egerton Ryerson was then in England. In 1837 the Conference adopted a series of resolutions equally decided, under the presidency of the Rev. William M. Harvard. On the 7th of April, 1838, Mr. Stinson wrote Mr. John Ryerson.

"I am quite of your opinion that Brother Egerton Ryerson ought to take the *Guardian* next year. There is a crisis approaching in our affairs, which will require a vigorous hand to wield the defensive weapon of our Conference. There can be no two opinions as to whom to give that weapon. We now stand on fair grounds to maintain our own against the encroachments of the oligarchy, and we must do it or sink into a comparatively uninfluential body. This must not be."

The Rev. Egerton Ryerson wrote the Hon. W. H. Draper : "The 14th George III. secured His Majesty's subjects professing the Roman Catholic faith in the free exercise of their religion, and their clergy in the enjoyment of their accustomed dues and rights, . . . with an explanatory proviso, that His Majesty might make

provision 'for the encouragement of the Protestant religion, and for the maintenance of a Protestant clergy'—not for any one class of Protestants, but of the 'Protestant religion.' With this agree the opinions of Her Majesty's Judges in England: 'We are all of opinion that the words, "a Protestant clergy," are large enough to include and do include other clergy than those of the Church of England, ... and appear to us, both in their natural force and meaning, and still more from the context in which they are found, to be there used to designate and intend a clergy opposed in doctrine and discipline to the clergy of the Church of Rome; and rather to aim at the encouragement of the Protestant religion in opposition to the Romish Church than to point exclusively to the clergy of the Church of England.'"

Both editorially and before the Conference Mr. Ryerson clearly declared his views:

'In respect to the Ecclesiastical affairs of this Province, I still adhere to the principles upon which I set out in 1826. I believe that the endowment of the clergy of any Church in this Province would be an evil to that Church as well as impolitic in the Government. . . . . I believe that the appropriation of the Clergy Reserves to Educational purposes will be the most satisfactory disposal that can be made of them. . . . . The present is an epoch in the affairs of this country in which no man of intelligence can be justifiably neutral. . . . . My decision, however, is not one of party but of principle; not of passion but of conviction; not of partial proscription but of equitable comprehension.'

These are but brief extracts from an address of two hours, after which Mr. Ryerson was re-elected Editor by a vote of forty-one to sixteen.

The Wesleyan Committee, in London, instructed Mr. Stinson to support a Church Establishment but the project was disallowed by the Home Government. In that disallowance the decided opposition from Canada was a strong factor. By the same influence, in the following

year, the objectionable clauses were expunged from a Bill, sent home by the new Governor, the Right Hon. C. Poulett Thompson.

To the Canada Conference of 1840 the Wesleyan Missionary Committee, London, sent charges against the Rev. Egerton Ryerson, for—

1. Practically superseding Rev. J. Stinson in communications with the Government.

2. In attempting to secure for the Canada Conference the grant made to the Wesleyan Missionary Society.

3. In allowing the *Guardian* to become political.

The Committee hoped the Conference would repudiate these acts of the Editor; but, if not, it would become the painful duty of the Committee to recommend the next British Conference to dissolve the Union and adopt such measures for the maintenance and extension of the Indian missions in Upper Canada as might appear necessary.

The charges were presented by the Rev. M. Richey and received full consideration. It transpired in evidence that the Revs. Stinson and Richey, on the 2nd of January, 1840, in an interview with the Government, had informed His Excellency that the Union between the English and Canadian Conferences was expected to be dissolved, and they embodied their views in a memorial :

"The Church of England being in our estimation the Established Church of all the British Colonies, we entertain no objections to the distinct recognition of her as such; and had the Reserves been exclusively appropriated to her . . . . we should not have interfered; but as the disposition of them has been referred to the Colonial Legislature, we confess we are entirely at a loss to conceive why the Wesleyan Methodist Church should be placed in any degree inferior to the Church of Scotland . . . . In any settlement of this important question we regard it of vital importance to the permanent peace and prosperity of the Province, as a British Colony, that the sum to be appropriated to us be given to the Wesleyan Methodists who are now or who may

be hereafter connected with the British Wesleyan Conference."

In supporting the Report of the House of Commons on the Civil Government of Canada, the Secretary of State for the Colonies, Lord Stanley, said : 'If any exclusive privileges were given to the Church of England, not only will the measure be repugnant to every principle of sound legislation, but contrary to the spirit and intentions of the Act of 1791, under which the Reserves were made for the Protestant clergy.' Not so, Messrs. Stinson and Richey!

On receipt of the above Memorial, His Excellency sent for Mr. Ryerson, who supplied him with documentary evidence of the relations between the two Conferences.

In regard to Mr. Ryerson's alleged interference with the prerogatives of the President, the Conference considered that he had done only what he was specially appointed to do. It refused to recognize the rights of the Committee to interfere in internal affairs, except as provided in the Articles of Union, and admitted no control of views or proceedings regarding the Clergy Reserves; nor would it acknowledge the right of the Committee to accuse and condemn a member of the Conference, and then to exact compliance on pain of a dissolution of the Union. It also refused to acknowledge the President appointed in England to be, by virtue of his office, the "Agent and Representative of the Wesleyan Body in Upper Canada," in dealing with the Government.

The claim of the Committee to the possession and control of the Indian missions the Conference repudiated, as those missions were nearly all established before the Union.

Believing that the Committee had acted under misapprehension, the Conference resolved to remove, if possible, the misunderstanding by sending Delegates. Having attended the English Conference, the Delegates returned to Toronto September 20th. On the 23rd a call was

issued for a Special Conference, to meet in Toronto on the 22nd of October to receive their report. Before leaving England the Delegates had published a pamphlet containing the documents and official correspondence, the substance of which appeared also in the *Guardian*. The Conference opened at 9 o'clock, October 22nd, 1840. The Rev. Thomas Whitehead was appointed Chairman.

After preliminary consideration of the holding of a Special Conference and meeting of the Districts the Conference assembled. Eighty ministers were present. The Rev. Wm. Case was elected President, and the Rev. John C. Davidson Secretary. The Rev. Egerton Ryerson presented the report of the Delegates. A motion for its reception led to lengthy discussion, after which it was referred to a committee, which recommended its reception; also expressed dissatisfaction with the treatment the Delegates had received, and regret that the British Conference had decided to withdraw from the Union.

Eleven resolutions were adopted by the Conference, and afterwards published in the minutes; also other resolutions in regard to future action. Members and friends of the Church were freely admitted to hear the discussions. Religious services were held in the evenings. Friday was observed as a day of fasting and prayer. The privileges of Sunday were restful and refreshing. The Conference sessions continued until the 29th.

Eleven ministers decided to cast in their lots with the British Conference—Ephraim Evans, John Douse, Benjamin Slight, James Norris, Thomas Fawcett, William Scott, James Brock, John G. Manly, Charles B. Goodrich, Edmund Stoney, and William Case. Later William Steer, John Sunday and Thomas Hurlburt withdrew. Joseph Stinson, Matthew Richey, and Matthew Lang were already connected with the English Conference.

Mr. Case expressed his strong attachment to his Canadian brethren and his desire to continue in the Missions.

Others spoke similarly, all regretting the division and hoping that peace might be restored.

"We listened with indescribable emotion to the expressions of attachment from those who went out from us. We wept that human frailty should stand in the way of unity; and while we conscientiously differed with those taking what seemed to us an unwise departure, we regarded them with sincere affection."

The Rev. Thomas Whitehead was elected President. He was in his seventy-eighth year, and the fifty-third of his ministry.

Some necessary adjustments were made in the Stations. Several circuits were united. Some missions were allowed to remain in charge of ministers who had withdrawn, but the Missionary District, as such, disappeared. The Canada missionary treasury was empty, and the missionaries in urgent need of their allowances. Reviewing the situation, Egerton Ryerson closed an address of five hours with these words: 'We have surveyed every inch of the ground on which we stand. We have offered to concede everything but what appertains to our character and operations as a Methodist Church. The stand we take is Methodistic, is rational, is just. The declarations of those who leave us attest this. They are compelled to pay homage to our character, as a body; they cannot impeach our doctrines, or discipline, or practice; nor can they sustain a single objection to our principles or standing. The very reasons they assign for secession are variable, indefinite, personal, or trivial. But the reasons for our position and unity are tangible, are definite, are Methodistic, are unanswerable.'

CHAPTER II.

1841.

ACTIVE CHURCH WORK.

Camp-meetings—Rundle—Hurlburt—Evans—Currie, Young, Missions—Hamilton—Mrs. Hurlburt—Mississippi—Revivals—London—Bay of Quinte—British—Ottawa—Liberality—Wilton—Waterloo—S. Schools—Locations—U. C. Academy—Eastern work.

During the summer the ministers successfully prosecuted their work. Several successful camp-meetings were held. New churches were opened in Newcastle, Brighton, Trent, Vaughan, Albion, etc.

The Chairman of the Toronto District writes, September 10th :

'The ministers generally are in very good spirits and full of expectation. The Quarterly Meeting at Newmarket was followed by several conversions; at Tyler's, Yonge street, thirty or forty seekers during the week; a most fortunate combination of Camp and Quarterly Meeting on the Albion circuit; blessed results attending the labors of teachers, exhorters and class leaders.'

At a camp-meeting on the London circuit sixty or seventy professed conversion; nearly as many on the St. Clair mission—Indians and Whites.

A two-days' meeting, begun in the woods at Kemptville, grew into an extensive revival.

The Chairman of the Ottawa district writes:

'Greater toil and richer harvests than ever; revivals, camp-meetings, quarterly meetings—all seasons of refreshing. In Richmond, Ottawa and Mississippi over two hundred declaring what the Lord had done for them.'

From Malahide, Barrie, Grimsby, Muncey, Gosfield, etc., the preachers write of ingatherings.

Extracts from the diary of Rev. Robert T. Rundle, from Lachine to Edmonton, as the pioneer of Methodism. After grateful reference to the kindness of Montreal friends, the heroic young Cornish missionary proceeds:

April 2nd, 1840—We started from Lachine, up the Ottawa, interrupted by currents and foaming cataracts.

May 2nd—Left the great Ottawa at the Company's Fort—Mattawan—and proceeded towards Lake Huron, listening to the cataract thundering in solitude, through lakes, embosomed in woods.

4th—Reached Lake Nipissing and went down French River, ninety miles a day.

9th—Arrived at Sault Ste. Marie, and entered the crystal waters of Lake Superior.

17th—Reached Fort William; left our large canoe, and in two smaller ones through Dog Lake, Lake of a Thousand Islands, Ridge and Croix Lakes, Rainy Lake; and, 27th, Rat Portage; excessively hot—92 in the shade; 29th, arrived at the Falls of Point-du-Bois; the whole hemisphere illuminated by the Aurora Borealis.

30th—Reached Slave Falls; next day Fort Alexander, at the extremity of Lake Winnipeg; observed eagles, geese, ducks, pelicans, etc., and met large floats of ice.

June 5th—Entered Jack River, and reached Norway House in the evening.

Rev. Thomas Hurlburt tells of his work on Lake Superior, teaching about twenty Indian children, and contemplating a tour to Hudson's Bay.

From Oxford House Rev. James Evans writes, Aug. 9th, 1840:

'I reached Norway House with my wife and daughter July 28th, three months and seventeen days after leaving Guelph. Mrs. Evans' health has been good generally, and Clarissa's has decidedly improved. They succeeded in climbing and walking the portages, three, five, sometimes nine miles a day, camping in all kinds of weather and living on all kinds of provisions. We find the fields "white unto the harvest." Little did I think when you

sent me to Rice Lake that I should wander hither. But, glory to God, I am as happy here as anywhere. Norway House is my home, when I am there. I spent five days getting my family made as comfortable as possible; then started for York Factory to meet the ship from England. I purpose, on snow shoes, to visit all my posts, if practicable, and I look for God's blessing.'

On July 29th, 1840, Peter Jacobs wrote from Lac La Pluie :

'Two thousand miles from Toronto, four months pulling at the ash oar, rivers, lakes, portages — never worked so hard before; but forgot all my troubles seeing so many Indians. I find them firm in their idolatry, holding councils against Christianity and warning their young men. Yet some give me encouragement. We have been out of provisions for a week, but, thank God, plenty of berries. Mr. Evans passed a month ago. All well. Pray for us.'

From Perth, Rev. James Currie writes :

'On Sabbath last, up to midnight, the altar was crowded with penitents. Before I left for Special Conference eighteen had found peace. Our exhorters and leaders continued the work.'

For the Rideau circuit Rev. William Young says:

'The Rev. H. Wilkinson came to our Quarterly Meeting. Love-feast refreshing; many seekers in the evenings following, and about thirty professed conversion. Five new appointments—making 17.'

The Indian missions at The Narrows, Coldwater, Snake Island, and Rama, decided unanimously to remain under the Canada Conference.

'The proceedings of the Special Conference give general satisfaction.' Thomas Bevitt.

'The Lord is with us. The interest taken in missions is most cheering.' Wellington Jeffers.

'In Hamilton one gentleman offered $100, another $40, others $20, $10, and smaller sums until we had over $400—six times the amount of last year. These offerings say the missions of the Canada Conference shall be sustained.'

From her far-away Lake Superior home, Mrs. Thomas Hurlburt writes her parents, Dec. 20th, 1840 :

'This is the Holy Sabbath evening, and with an overflowing heart I must tell you of our prosperity. We can say of a truth—the Lord is with us. Four of our Indians give good evidence of a change of heart, and several more are anxiously seeking. Two adults were baptized this evening, making sixteen, and twenty-nine children. I do not lament my situation, never did, never expect to, although I highly prize and often sigh for civilized Christian society. Pray for us.'

The Rev. John Black tells of good, protracted, Bible and missionary meetings: 'The fall of 1840 was a dark time in our Wesleyan atmosphere, but we look for no eclipse on our Zion in 1841.'

'On the Mississippi Circuit since Conference about one hundred have been brought to know their sins forgiven. Lanark, Ramsay, Pakenham, and Fitzroy have shared in the refreshing. Messrs. Bellamy and Dixon, though not members of our Church, have made proposals for the building of two much-needed churches. Our parsonage, though not finished, is occupied. The dissolution of the Union is regretted, but the action of our Conference is generally approved. Every wheel runs smoothly under the direction of the great Head of the Church and the propelling power of the Holy Spirit.'

—Alva Adams.

The Waterloo Circuit rejoiced in extensive revivals:

'Our friends are strongly attached to the Canada Conference. We expect the old ship will outride all the storms and have no fear; the Captain is at the helm.'

Similar notes of cheer come from Prescott, Matilda, Hallowell, Grimsby, etc.

At the opening of the new church in St. Thomas, on January 10th, 1851, the liberality of the people was equal to the demand, and general prosperity attended the circuit.

In Guelph fifty of the sixty members held to the Canada Conference. Missionary meetings in Howard, Romney, Gosfield, Colchester, Camden and Thames circuits had full houses and liberal offerings. Long drives over circuits sixty or eighty miles in extent taxed the energies of the missionaries, but they found open doors and anxious hearers in the new settlements—soon to become fruitful fields. The same deputation—Revs. Wm. Ryerson and Anson Green—visited Jersey, St. George, Brantford, Woodstock, etc., and witnessed cheering developments of liberality. The London district was estimated at £500—five times as much as in the previous year.

On the Bay of Quinte District contributions were approaching £700; spiritual results also good.

Newburgh, formerly "Rogues' Hollow," was proving true to its new name—sober instead of drunken.

'About thirty conversions at Napanee; over a hundred on the circuit. Meetings for seven weeks. The Lord has sustained us.'

The Cramahe Female Missionary Society held its fourteenth anniversary, reporting £12. This was probably our first Women's Missionary Society.

'Was ever the Missionary Society sustained as now? Have we not more revivals than ever since the union of 1833? Glorious success.'—Editor.

In Toronto, Hamilton, Brantford, St. Clair, Goderich, Guelph, Belleville, Peterborough, Kingston, and some other places, the British missionaries were at work, and in May reported 1,500 members.

Very favorable notices appeared of the revival in Quebec under Rev. James Caughey.

Eastern missionary tour—Lachute, £12 15s.; St. Andrews, about the same and a gold ring; L'Orignal, £11; Papineau Seignory, £10; Bytown, a missionary tea, given by Mr. and Mrs. Henry Bishoprick; overflowing congregations Sunday; unprecedented enthusiasm at the meeting, James F. Taylor, Esq., presiding, £62; Aylmer, £15; twenty miles to M'Gee's; Goulbourn, £7 3s.—first meeting there; Shillington's £5 12s.;

thirteen miles to Carlton, eloquent speech by Lachlin Taylor, £9; Dickson's Mills, Pakenham, where the Holy Spirit has been poured out as floods upon the dry ground, £110 subscribed for a chapel. In Mr. Dickson's new store, fitted up for the occasion, about four hundred assembled, £27; Boyd's chapel, Lanark, £13. What we have seen during these few weeks assures us that the people will stand by the Canada Methodist Church.'

'Port Hope was reported for £40; Cobourg, from key note of £10 from the Chairman, Ebenezer Perry, Esq., £75; Colborne, £10, and about as much more from the F. M. S.; Belleville, £40; Consecon, £15; Hallowell, £34, with smaller sums from several other places.'

In Wilton a new stone church, costing £400, had been built. At the opening a gentleman who had contributed £75 was converted, and many others shortly after. Through Portland and Loughborough to Waterloo the improvement in the country was very marked; good farms and well-built houses. The Waterloo chapel was still held by the seceders, though used very seldom, but the school-house was filled and £16 contributed; Kingston £167—not surpassed even by Toronto. The city was in a state of pleasurable excitement, having been chosen Capital of the United Provinces. On the way through a rough and sterile country a midday meeting was held at Cowan's, and at Gananoque in the evening, £15, though there was but one Methodist family in the village, that of Ebal Webster, Esq., by whom we were kindly entertained. The next day we drove forty-five miles through cold and snowdrifts to Keeler's, halting at Mallorytown for dinner with Mr. Purvis, who gave us a sad record of divisions, nearly half their members having joined the Ryanites or Episcopals.'

In April, 1841, the Secretary of the Kingston Sunday School reported: 'That the school reorganized Nov. 15th, 1840, with 19 teachers and 49 scholars, had increased to 23 teachers and 117 scholars, with a good

supply of books, money in the treasury and deep spiritual interest.'

James Parcells, Secretary of the Sunday School in Cummer's chapel, Yonge Street, in his report, April 5th, 1841, says: 'As far as I know, this school has been established upwards of twenty-five years, and Mr. Seneca Ketchum was its founder. The teachers generally were once scholars in the school. Nearly everybody near us has contributed to its support, and we find that union is strength. Still more remarkable, all late troubles, political or religious, have never been able to make a division in our school. We would that this were universal.'

According to Bishop Soule, since the organization of the Methodist Episcopal Church in the United States, 2,300 ministers have located, few of them having travelled over ten years. In Canada also, locations have been too numerous, though probably few preachers left the work until compelled by necessity, and thereafter doing good service in local spheres.

'The Upper Canada Academy,' writes Rev. E. Ryerson, 'has now been in operation five years and upwards of four hundred students have attended; yet the only public aid it has received was a grant of £200 last year. Were it properly endowed, it could be filled with male students, so as to render a separate Female Seminary advisable.'

A hundred members were added to the Church at Kemptville, and a stone parsonage was begun.

For the Augusta circuit a house and five acres of land were purchased.

The Rideau circuit had an increase of seventy-five members, and built a new parsonage. Other circuits were making similar progress.

The District Meeting for Lower Canada was held in Montreal, in May, 1841, and attended by twenty ministers. Henry Lanton and Thomas Campbell were received into full connection; John F. Elliott and Rufus A. Flanders on trial. Increase of members, 452.

1. Robins, Rev. Paul
2. McClure, Rev. Wm.
3. Robinson, Rev. J. H.
4. Ferrier, Hon. James
5. Mrs. James Ferrier
6. Taylor, Lachlin, D.D.
7. Norman, Rev. W. E.
8. Pickard, Humphrey, D.D.
9. Webster, Mr. George

CHAPTER III.

1841-2.

RIVALRY AND ITS RESULTS.

Conference—Good prospects—Victoria College—Tour—Heck—Prince of Wales—Neelands—Missions—S. Schools—Wesleyans—Conference, 1842—Ladies' Seminary—Millerism—Licenses—Missionary meetings—Eastern District.

The Conference of 1841 was held in Toronto, commencing on the 9th of June. The Rev. Wm. Ryerson, President ; Rev. Anson Green, Secretary.

Into full connection—William Coleman, George Goodson, Kennedy Creighton, George R. Sanderson, Wellington Jeffers, George B. Butcher.

Ten candidates were received on trial.

Number of members, 17,017; increase, 663.

About 1,250 members had withdrawn.

Collected for Superannuation Fund... £287. 3s. 10d.
" " Contingent " ... £228. 11s. 5d.

Editor, Rev. Jonathan Scott.

Book Steward, Rev. John Ryerson.

General Secretary, Missionary Society, Rev. Anson Green.

A committee was appointed for the adjustment of missionary affairs with the Missionary Committee, London. The Imperial Act, regarding Clergy Reserves, was disapproved. The Annual Address made mention of the Special Conference and regretted the secession, but gratefully acknowledged the steadfastness and unwonted liberality of the members.

The reply to the Address of the English Conference stated :

" The secessions from our ministry during the past year have been more than supplied by the early and

voluntary presentation of young men. The liberality of our people has enabled us to support our superannuated preachers better than ever; to maintain our missions and schools and assist feeble circuits."

A proposal was made that all matters at issue be submitted to a tribunal equally constituted from the two Conferences. The Address thus answered had been printed and published, but not directly sent to the Canada Conference.

'Nine months ago there was some diversity of sentiment among both ministers and people. Our missionary treasury was empty, but the missions have been sustained and increased. The Church is now united. One hundred and thirteen ministers have gone to their circuits "perfectly joined together in the same mind and in the same judgment." May the word of the Lord have free course and be glorified.'—*Guardian.*

A Bill for the incorporation of the Upper Canada Academy as Victoria College, was passed, by the House of Assembly, in July, 1841.

In the early summer camp-meetings were held in Goulbourn, Smith's Falls, Oxford, Bear Creek, Matilda, Carleton Place, etc.

On the 4th of August, the Rev. John Ryerson started on a tour and writes: 'At the Credit I witnessed with delight the successful efforts of David Wright among the Indians; preached twice on the Grimsby Circuit, attended a Sunday School Convention in Simcoe, saw their new church in building, held a Quarterly Meeting and never heard better speaking in a love-feast; preached in Guelph and visited Galt, a village of about a hundred houses, where Brother Sours has fitted up a room which will hold a couple of hundred.'

Mr. Samuel Heck, of Augusta, died on the 18th of August, 1841. He was a son of Paul and Barbara Heck, converted under Hezekiah Wooster in 1796, became a faithful class-leader and local preacher, and closed a life of great usefulness at the age of seventy years.

The *Guardian* of September 22nd was in mourning for Lord Sydenham, the Governor-General, who died on September 19th, the result of a fall from his horse, at the early age of forty-two years, deeply deplored as a true friend of the country.

An address by the new Principal of Victoria College was published. The Provisional Staff consisted of :

Rev. Egerton Ryerson, Principal—Moral Philosophy; Rev. Jesse Hurlburt, A.M.—Hebrew and Natural Science; Rev. D. C. Van Norman, A.M.—Greek and Latin; Mr. Wm. Kingston—Mathematics and English; Mr. Crowley—Assistant in English.

The announcement of the birth of the Prince of Wales, November 9th, caused a thrill of patriotic gladness.

News of revivals comes from Peterborough, Brockville, Augusta, Hallowell, Brantford, etc.

The Rev. John Neelands, stationed at Barrie, received instructions in the autumn to undertake the St. Vincent and Owen Sound mission.

'I engaged a friend with a light boat, to sail or row near the shore for safety, taking my wife, bed and clothing, while I with my pony drove through mud and creeks fifty miles to St. Vincent. The Indians were mostly away hunting, but we found a resting-place in a wigwam, and held a meeting with the few remaining. I have arranged to preach to some settlers on the Oakville and Owen Sound Road; visited several settlements; have formed one class.' He soon had three classes and three Sunday Schools.

At the Newgate Street missionary meeting, Toronto, the Hon. Captain McCauley was Chairman ; ministers of several denominations were on the platform ; proceeds, £175.

At the Kingston meeting the Hon. Mr. Sullivan presided ; the Hon. Mr. Harrison, unavoidably absent, sent £2 10s.; the Hon. Receiver-General Dunn was ill, but contributed £5; the Chairman subscribed £12 10s; the

Hon. Surveyor-General Parke £10, and moved a resolution; Captain Jackson £20; smaller sums made up £177.

The President of Conference reported a very satisfactory missionary tour through the Niagara, Gore, and Home districts.

The Rev. A. McNabb writes: 'The contributions in Hamilton are nearing £200. On the plate at Dundas were three ten-dollar bills rolled together as three fives had been at a previous meeting.'

On February 24th, 1842, the Rev. Anson Green, after spending six weeks attending thirty missionary meetings in and around Prince Edward, reports £200 paid, and a probable income of £1,000.

A child's box at Prescott contained over £8. General spiritual prosperity prevails in the Eastern Districts.

At a Sunday School service in Toronto, an address was given by Peter McPhail, a dialogue by Louisa Piper, Letitia Stewart and Harriet Taylor, a recitation by Marcia Ryerson. Jesse Ketchum, Esq., was Chairman; Dr. Beatty and Mr. Hodgson, Superintendents—all names remembered in Toronto.

The Primitive Methodist Sunday School tea meeting, Bay Street, was attended by about four hundred. The report was read by Mr. Robert Walker; recitations by the scholars and addresses by Revs. Lyle and Jolly.

The British Conference regarded the dissolution of the Union as an accomplished fact. "Eighteen missionaries were assigned to Upper Canada; fourteen principal stations among the Chippewas and other Indians."—an announcement scarcely intelligible in Canada, as twelve out of the eighteen missionaries were resident in circuit or mission towns of the Canada Conference.

The Rev. John G. Manly was editor of the *Wesleyan*, published in Toronto.

The number of British Wesleyan members, 1,627.

The "Ladies' French-Canadian Missionary Society," founded in Montreal, July 12th, 1844, held its first anniversary February 2nd, 1842, and reported nearly £150.

The Conference of 1842 was held in Hallowell, opening on the 8th of June. President, Rev. Anson Green; Secretary, Rev. Thomas Bevitt.

Into full connection—James Spencer, Samuel C. Philp, Charles W. M. Gilbert. Thomas Demorest was re-admitted after fourteen years' location. Ten candidates were received on trial. The Chairmen were stationed on circuits. The five districts were increased to seven by the addition of Hamilton and Cobourg. Editor, Rev. Jonathan Scott; Book Steward, Rev. Alexander McNab. A committee was appointed to consider the possibility of a Manual Labor School for the Indians. Certain resolutions of the English Conference regarding the dissolution of the Union were replied to with resolutions of regret.

Number of members, 19,478; increase, 2,461.

For Superannuation Fund, £313 5s. 9d.

For Contingent Fund, £113 10s.

The annual address to the members opens with these words: "In no former address have we been able to speak of success so extensive and encouraging as that with which the great Head of the Church has crowned our labors during the past year."

The formal opening of Victoria College took place on the 21st of July, 1842. The degree of Doctor of Divinity had been conferred on the Principal by the Wesleyan University of Middletown, Conn.

A "Ladies' Seminary" was opened in Cobourg by Professor and Mrs. Van Norman; also a "Female Academy" in the same town by Mrs. J. B. Hurlburt.

The Book Steward had notice of hymn books arriving at Quebec, and announced: "They will be here in two weeks."

The Editor says: "We received a remittance of five dollars, charged with 2s. 9d. postage."

Peculiar teachings, under the name of Millerism, were finding their way from the United States into Canada, and awakening vigilant opposition. The Rev. J. M. Peck, writing of outrages near Rochester, says: "Mr. Miller, in our candid opinion, is really insane."

By camp meetings and other revival services at St. Clair, Albion, Gosfield, Whitby, Peterborough, Asphodel, Cavan, Pakenham, Perth, and other circuits many hundreds have been gathered in. The Niagara F. M. S. sent a package of clothing, valued at £10.

Writing from Norway House, July 7th, 1842, the Rev. James Evans says:

'Mr. Rundle has visited Rocky Mountain House, Lesser Slave Lake, and other places; Mr. Mason, of Lac La Pluie, finds the Indians anxious for instruction; Henry Steinhauer, at Rat Portage, is an indefatigable laborer and deserves my highest commendation. At Norway House Peter Jacobs has been unremitting in his exertions during my winter tour. The kindness of the Hudson Bay Co. is constant.'

From the Saugeen Mission Rev. Thomas Williams reports failure in their crops and much sickness.

A trenchant letter on the "Licensing of Taverns" was written by the Rev. H. Wilkinson, of Kingston. His portrayal of the liquor business, the inconsistency of licensing evil, and the complicity of the voters shows that he grasped the situation as heroically as temperance men of later days. It was proposed to reduce the 140 licenses of Toronto to 100, and memorials were presented to that effect. The magistrates issued a preparatory notice that no licenses would be renewed, except to persons of "respectable character," for houses of "superior accommodation," where there was a "necessity" for such houses. Some correspondence

and controversy resulted. Mr. R. D. Wadsworth, of Montreal, visited Toronto, and greatly aided temperance interests.

The Rev. William Ryerson, in the West, and Rev. Anson Green, in the East, attended many missionary meetings during the winter, with good success.

Charles Copway, Indian missionary from Lake Superior, tells of his visit to L'Orignal: 'Brother Metcalf greatly helped the meeting; then twenty-six miles up the Ottawa on the ice, here and there a farm house, but even here the "saddle-bag tribe" climbed the rocky cliffs. At one of the meetings a Catholic gave 2s. 6d. Another ride of twenty miles to Bytown, for the best meeting of the series. The Chairman, Sheriff Malloch, started the subscription with £5, and it ran up to £60. Leaving the good friends in Bytown, our next was Osgoode. Br. Harper is the circuit walker here in the summer, for there is no riding then.'

Grimsby, Hamilton, Plantagenet, Dumfries, Brampton, Sidney, and other circuits were blessed with very gracious revivals.

New churches were built at Simcoe, Alberton, Pakenham, Gardiner's, Blenheim, Berlin, etc.

At Victoria College examinations high standing was attained by Oliver Springer, Samuel S. Nelles, David Beach, William H. Brouse, Wesley P. Wright, John C. Aikens, H. Dennis, and J. G. Hodgins, most of whom took high rank in later years. A summer session was held—June 22nd to October 5th.

The British Wesleyan ministers of the Western District met in Hamilton, May 11th, 1842. Some new chapels had been built and an increase of 805 members was reported. The Rev. Matthew Richey was Chairman.

On the 29th of June the Rev. Joseph Stimson sailed for England, where he remained for some years.

The Annual Meeting of the Eastern District, was held in Odelltown, commencing May 19th, 1842. Malcolm McDonald was received into full connection. John Ferguson Elliott, on trial, had died.

Millerism was urgently propagated by some Americans, and proved detrimental to many circuits; yet an increase of 357 members was reported.

CHAPTER IV.

1843-4.

REVIVALS, EAST AND WEST.

Conference—Scotland—Governor-General—Asphodel—Education Bill — Saugeen — Adolphustown — Switzer's — Napanee—Osgoode—Wilkinson—Dignam—Quebec—Montreal—Conference—Detlor—Credit—Lake Huron—Green—Owen Sound—St. Vincent—Jones—Bytown.

The Conference met in Hamilton on the 12th of June, 1843. President, Rev. John Ryerson; Secretary, Rev. A. McNab. The Rev. Samuel Luckey, D.D., representative of the Methodist Episcopal Church, U. S., was introduced.

Into full connection: Reuben E. Tupper, Thos. Cosford, Wm. Price, Samuel P. La Dow, Lachlin Taylor, James Hutchinson, George Copway.

Eleven candidates were received on trial.

Number of members, 23,311; increase, 3,833.

For Superannuation Fund, £337 10s. 8d.

For Contingent Fund, £185 18s. 1d.

Sunday Schools, 206; teachers, 1,234; scholars, 8,033.

It was ordered that books be prepared for the registration of baptisms, the Book Steward to be Registrar. Editor—Rev. Jonathan Scott; Book Steward—Rev. Alexander McNab; Delegates to Methodist Episcopal General Conference—Revs. Anson Green and Dr. Ryerson; Missionary Agent—Rev. William Ryerson.

An address to the Governor-General was ordered. Many field and camp-meetings were held during the summer.

The Free Church movement in Scotland, the secession of over four hundred ministers and nearly a

million followers awakened sympathetic interest in the churches of all lands.

The Governor-General and the President of the Executive Council, after careful inspection of Victoria College, expressed their great satisfaction.

In a few months the benefactions of His Excellency towards many worthy objects were said to have amounted to several thousand pounds.

The Rev. George Goodson, of Mississippi Circuit, writes of a successful camp-meeting and the reception of fifty new members; Rev. W. Morton, Clarendon, of over a hundred. Rev. William Young, Asphodel Mission, embracing Dummer, Otonabee, Belmont, Percy, and Seymour, with eighteen appointments, reports encouraging increase in zeal, piety and numbers; also a new parsonage.

Towards the end of December the President of Conference attended a series of missionary meetings in the Western Districts; the Rev. William Ryerson went eastward, attending others.

The Toronto Temperance Society petitioned the City Council against the issuing of so many licenses for the sale of liquor, and especially against the selling of liquor in groceries, wholesale and retail.

During the session of 1843 the Legislature passed an elaborate Education Bill for the establishment of public and model schools.

The liberality of Thorold in raising £40 missionary money, and St. Catharines £60, was eclipsed by the Saugeen Indians, who gave £100 out of their annuity.

The Rev. William Ryerson reported increasing enthusiasm for missions through all the Districts visited in his eastward tour through Prince Edward County, to Brockville, Bytown, etc., giving thanks to God for preservation and to the people for unfailing kindness and abounding liberality.

On the Murray Circuit the Rev. Isaac B. Howard reports the reception of eighty new members; the Rev. C. R. Allison over sixty for Bath and Isle of Tanti:

'This will appear only a mite to some of our rich brethren; but to us proceeding on a small scale it is a great work. In the old chapel in Adolphustown, where the standard of the Cross was first planted in these parts, we have had a gracious season. At our watch-night service a cloud of mercy broke over the people; many were quickened, and thirty or forty washed in the blood of Christ.'

The Rev. Matthias Holtby tells of seasons of refreshing on the Simcoe Circuit, and many additions.

At Switzer's Church, Toronto Circuit, the Revs. John Law and Ch. W. M. Gilbert held a protracted meeting during February and March. When the roads were too deep in mud for waggons, the people came in crowds through the fields and woods, and scores were converted. At a love-feast on Sunday morning the communion table was suddenly surrounded by weeping penitents, and the saved of the Lord were many. The writer, with Joseph Hugill, afterwards a minister, and very many others, remember those scenes with deepest gratitude.

It was after such times of awakening that the agents of Millerism came into Upper Canada, spreading their delusions, to the injury of many. Some forcible denunciations of their teaching were written by the Rev. Henry Wilkinson, one of which thus concludes: 'Let then the deluded in and about Toronto open their eyes to the falsehood, the audacity and glaring inconsistencies of the imported "notion"—Millerism—and cease to render it the least possible countenance.'

From Napanee the Rev. William Haw writes, March 13th: 'Our meetings were kept up with unabated interest for four weeks . . . . and one hundred and forty have united with us. At a temperance meeting fifty-seven took the pledge.'

On the Rideau Circuit the Rev. William Willoughby received about eighty on probation. The Rev. Simon Huntingdon writes similarly from Kemptville, and the Rev. J. W. McCallum received as many at Cornwall.

The Rev. Joseph Reynolds says: 'The dark cloud which hung over Osgoode Circuit has burst in blessings. A field meeting and four protracted meetings have given us two new appointments, two more classes and over seventy new members.'

In a deserted appointment on the Belleville Circuit the Rev. Wm. McCollough, after ten days labor rejoiced in sixty or seventy conversions. In a new settlement near Owen Sound, in a series of meetings held in a shanty, without glass or floor, over twenty professed conversion. At the missionary meetings, some 'who had not bread to eat cast in their mite.'

From St. Andrew's, in the East, the Rev. John Gemley writes of 'a new church in progress and over sixty additions to our beloved Zion.'

The Indians at the Credit held shares in the Harbor. John Jones was Wharfinger, and Chief Sawyer took a cargo of lumber from the Indians' mill to Niagara.

The Rev. H. Wilkinson, Toronto, reports: 'Removed, 31; excluded, 7; withdrawn, 3; deluded by Millerism, 3; laid aside for neglect of duty, 43; received—by letter 44, on probation, 90. Notwithstanding the heavy arrearage of last year, left to be paid this year, all claims are met.'

From the Warwick Mission the Rev. William Dignam writes of his work, November, 1843: "We brought the building materials out of the bush, manufactured them into a temple for the worship of God and held a dedicatory service the same day. The people had agreed to assist if I would superintend and preach to them when all was done.

The morning came, I was not idle;
I caught my steed and spanned my bridle;
Then four white feet in swift succession
Soon brought me to the Sixth Concession.
The sun was gilding all creation,
The songsters warbling adoration;
No note to me was half so cheering
As what I heard in "Gardner's Clearing"—
The welcome sound of axes bounding;
Chips seen flying, woods resounding,
Drawing, sawing, shingle-making;
All were working, no one speaking;
Corner men were busy fitting—
Working standing, working sitting;
Hands beneath in full enjoyment,
Skids and hand-spikes in employment.
The walls were raised, the roof erected
In quicker time than we expected.
Each man to shingle took his station
With hammers smack in operation;
Next came the moments for devotion,
When every hand suspended motion;
We sang, we prayed and parted praising—
God bless the friends of Gardner's Raising!

In the Township of Adelaide two more were erected and dedicated the same day they were built; and on the four houses built for the worship of God not one cent of debt is left, not one glass of rum was drunk, nor one disagreeable word spoken. I have been before congregations in many towns and villages in this Province, but none conveyed such heightened feeling as to see the workmen with folded sleeves and dripping faces take their seats, while I stood upon a royal oak stump in a corner of the temple and preached Christ, the sinner's Friend. I have obtained two acres for a mission house from Capt. S. Moore."

Of other results Mr. Dignam writes later:

'Here where there was not a Methodist there are now forty; in Adelaide twelve conversions in two families. In Warwick a Sunday School was begun and

many awakened; twelve of the most satisfactory conversions I ever witnessed took place; soon there were twenty, among them an old couple nearly eighty, their sons, daughters, and daughters-in-law; and twenty in Adelaide. Lest I should be exalted above measure in seeing about ninety souls brought to know Christ, those vultures—the Mormons—messengers of Satan, have been permitted to buffet us. I am in the suburbs of the field, but in the heart of the work.'

It was the writer's privilege to visit these townships in 1856, on a missionary tour, and witness the development from these early beginnings.

From the Waterloo Circuit Rev. C. Vandusen writes, May 23rd, 1844: 'Two hundred and fifty-three precious souls have been hopefully converted to God. A young man returned with two brothers from Kingston in merry glee. At supper he started to say grace, making a mock of the ceremony, but in the very act was arrested and brought to his knees, writhing under the pangs of a guilty conscience. His cries for mercy were heard, his chains fell off and he was made free. Since then his father and several members of the family have turned and united with us.'

The British Wesleyans had two churches in Toronto—George Street Lot, now Queen Street, and one in Yorkville. The Rev. M. Richey went to Kingston, in exchange with Rev. J. P. Hetherington. The Rev. E. Evans went to London; the Rev. John Douse remained in Belleville, and Mr. Marsden probably went to Peterborough. Rev. J. G. Manly left for the West Indies. Number of members reported, 2,765.

The annual meeting for the Eastern District was held in Quebec, beginning May 18th, 1844. Rev. William M. Harvard, chairman.

Quebec had suffered from a disastrous fire, the larger

portion of the city being laid in ashes. The loss of two Methodist churches was sorely felt, and private losses by members caused many to leave the city. Amid these reverses the Rev. William Squire was cheered by the ingathering of some fifty souls. During the year the great St. James' St. Church, Montreal, had been built, accommodating a congregation of two thousand. It speedily became the great rallying centre for the Protestantism of Montreal. The Rev. Matthew Lang was the minister in charge. In the same year the Lagauchetière Street Church was built, and to it were removed the pulpit, communion, pews and other portions of the old St. James' Church. Amid a dense Roman Catholic population, this church had a hard struggle for existence, as the writer found during his pastorate in later years.

The Conference of 1844 was held in Brockville, commencing on the 5th of June. President, Rev. Richard Jones; Secretary, Rev. H. Wilkinson.

Into full connection—William Dignam Francis Coleman, Daniel C. Van Norman, George Beynon, Robert Darlington, William Philp, William McCullough, Joseph Reynolds, Isaac B. Howard. Ten candidates were received on trial. Editor, George F. Playter; Book Steward, Anson Green; General Agent, David Wright. The Rev. Alexander McNab was appointed to solicit subscriptions for library and apparatus for Victoria College. The Conference returned to the plan of travelling Chairmen. Number of members, 23,749; increase, 438. Superannuation Fund, £412 14s. 9d.; Contingent Fund, £248 7s. 2d. Sunday schools, 223; increase, 17. Chairmen were to be responsible for missionary meetings on their Districts.

Samuel Detlor, of Fredericksburgh, was one of the early settlers who came from New York to Canada. He

joined a class under Mr. Losee in 1791, opened his house for preaching, and to the end of his life proved a friend of Methodism.

Peter Jones, writing of a refreshing camp-meeting at the Credit, says: 'Twenty years ago these very trees that now echo with the voice of praise and prayer resounded with the drunken Indian's yell and the bacchanalian song of the white man, each trying to outdo the other in the most abominable wickedness.'

At the laying of the corner-stone of the new Market, Toronto, Sepember 4th, 1844, the Mayor, Mr. Sherwood, referred to the growth of the town:

'It was known in early days as Fort Tarento. The town was founded in 1794 by Governor Simcoe and called York. The population was 1,200 in 1817, 1,677 in 1826, and 9,654 in 1834, when it was incorporated as a City, and named Toronto by Sir John Colborne. The revenue was then under £3,000. By 1844 the population had increased to nearly 20,000 and the revenue to over £9,000; so we may expect Toronto to become one of the largest cities in America.'

September 5th the Rev. Anson Green started on a missionary tour to Lake Huron.

'From Holland Landing by steamer *Beaver* we reached Snake Island and joined the Indians in their camp-meeting; then by canoe to Barrie for Quarterly Meeting; found Br. Dean in poor health. At dawn on Monday with four brethren—Chantler, Smith, Souls and Cathey—stocked with provisions, guns and trolling lines we set off on a nine-mile tramp to Willow Creek, down whose tortuous course we paddled with difficulty. Soon, however, we were on the Nottawasaga, into which I unfortunately dropped my axe. At two o'clock we went ashore, boiled potatoes, roasted corn, made tea and ate our frugal meal. Swarms of mosquitoes wanted dinner also. After thirty miles on the swift-flowing stream, we were saluted by the owner of Cathey's Mills, Sunnidale. A good night's sleep, an early breakfast, then down the river to the beautiful

waters of the Georgian Bay, on which we were borne forty miles towards St. Vincent. The Indians, just arrived from Penetanguishene with their presents, were encamped on the beach. With our sails spread and they in canoes, looking like a small fleet, we made for Nottawasaga Island. Towards evening we passed a towering mountain, high and picturesque banks, reaching St. Vincent at dark, tired and hungry. Br. Neelands, tired of waiting for us, had left for home. Mr. Seemen, from Brockville, and Mr. Mallory, from Young, welcomed us to their homes. Wednesday, after a shower, we started, some on foot, some on saddle, for the Sound, through the woods of St. Vincent and Sydenham townships, with Br. Neelands as guide; country exceedingly inviting, finest of timber, streams sparkling with trout. About sunset we were at the Sound, then over the bay to the Indian village and the comfortable home of Br. Herkimer. Mrs. H. is the most interesting Indian woman I ever saw; her house neat, beds clean, and food agreeable. Thank God for such changes! Not only religion but the duties and privileges of domestic and social life are being taught. We saw their fields of wheat, corn etc., their barn, and preparations for church and parsonage. With the Indians we had a good meeting and met the Chiefs in Council. Owen Sound Village is about half a mile above the Bay. There is a grist mill, a reservation of ten square miles for a town, and a fertile country around. The people are settling in fast; their crops and cattle better than I expected to find. The Government gives fifty acres to actual settlers and fifty more at eight shillings an acre. All the way to Oakville the lots are mostly taken. I preached in the village and attended a Quarterly Meeting six miles out. About seventy people assembled and fifty shared the Lord's Supper. Our church had no floor, but sitting on logs the people seemed as happy and grateful as those in cushioned pews. On Sunday, at St. Vincent, we met in the woods about two hundred attentive hearers. In the afternoon Brs. Smith and Chandler spoke. Br. Neelands is sowing the seed and others will reap. Monday, while the morning star was glowing in the east

and Jupiter in the west, we arose for our homeward passage—the lake calm, the weather hot and the rowing hard. . . . On Friday we reached home.'

The Rev. Richard Jones finds the preachers on his District 'happy in their work; Quarterly Meetings well attended, and the stewards devising liberal things; a new church being built in Peterborough, others on the Hallowell, Colborne, and other circuits.'

The Rev. Dr. Ryerson left for a trip to the Old World to secure additions to the library of Victoria College and to investigate systems of education. The Rev. Alexander McNab supplied his place in the college. The Rev. Peter Jones also visited England, seeking help to found a Manual Labor School for his people.

'The Bytown District, writes the Chairman, is about two hundred miles in length by fifty in breadth, with 13 circuits and missions, and 17 preachers. A more kind and generous people I never found. Circuits doing well; Quarterly Meetings seasons of refreshing. About forty conversions in Richmond; a camp-meeting and about seventy conversions on the Perth Circuit; at Clarendon nearly all the inhabitants are connected with the Methodist Church; in Bytown Br. Baxter is having success; on the Pembroke mission the roads are exceedingly bad; some places are reached by the water; in Westmeath Mr. Samuel Adams has given twelve acres for parsonage purposes; a parsonage is under way in Osgoode, another in Buckingham; a new chapel is being built in St. Andrews, and a revival is in progress in Lachute.'

1. Bristol, Rev. Emerson
2. Coleman, Rev. Francis
3. Flanders, Rev. R. A.
4. Biggar, Mr. J. L.
5. Mrs. J. L. Biggar
6. Harper, E. B., D.D.
   Elliott, James, D.D.
8. Gardiner, Jas., D.C.L.
9. Bredin, Rev. John

CHAPTER V.

1844-45.

EDUCATION AND MISSIONS.

University Bill — Strachan — McGill College — Dean — New churches—London—Montreal — Conference — Victoria College — Pembroke — China—Missionary meetings—London—Huron—Bevitt—Philp—Mono — Whitehead — Grievances—Harvard.

The discussions in the House of Assembly on the University Bill and many facts brought out are of interest to Colleges and Churches generally:

In 1797 the Legislative Council addressed King George III. for lands to found a Grammar School in each district and a College or University for the instruction of youth in the different branches of liberal knowledge. The result was an appropriation of 500,000 acres as school lands. It was intended that one-half should be sold, but land was cheap and little was sold. In 1799 Mr. Strachan was asked to come from Scotland to Canada as a teacher. In 1803 he became a minister of the Church of England. In 1815 he was given a seat in the Legislative Council, and had much influence in the disposal of school lands. Steps were taken in 1819 to throw off the claims of the Schools and appropriate the whole 500,000 acres to a University. In 1826 Archdeacon Strachan went to England to obtain a Charter for the University. After eighteen months he returned with the Charter, making the Institution an Episcopalian College. No one could be a member of the College Council without signing the Thirty-nine Articles. In March, 1828, the House of Assembly voted an address to the King against the Charter. The Colonial Secretary suggested that the Charter be held in abeyance until the

House of Assembly should declare the modifications desired. In 1834-5 the Assembly passed such a Bill by 33 to 5, but the Council defeated it. Finally both Houses passed a Bill to abolish the Episcopal tests. This Bill received the royal assent in March, 1837. Still, the Episcopal clergy, assisted by some of the laity, sought exclusive control of the school lands and also of the Clergy Reserves—one-seventh of the whole province. As a trustee in the management of the school property Dr. Strachan was paid £250 a year for twelve years, until Sir George Arthur, in 1839, instituted an investigation, and the payment was stopped. It was shown that Dr. Strachan, then Bishop of Toronto, was loaned a considerable sum of money by the Council of the University, of which he was a member. Original endowment of King's College, 225,944 acres; amount sold to December 31st, 1842, 110,610 acres; amount leased, 95,334 acres; amount unoccupied, 20,000 acres; average price, 1828 to 1842, 22s. 9d. per acre. Before June, 1843, more than half the original endowment was disposed of, and without authority.

'Before a single lecture was delivered in the University £100,000 were expended and 400,000 of the 500,000 acres disposed of without Provincial authority. Upper Canada College was opened in 1830 and 60,000 acres from the residue of the school lands and also a site were bestowed on it. The Bursar's office up to 1843, £1,200 a year, and £350 a year for expense of Avenue and grounds; loan to the Cathedral Church-Wardens, £4,500, without security, and on the same day a loan from the city banks of £4,000 to meet the pressing necessities of the University.'—*Pamphlet on University of King's College.*

McGill College, Montreal.—In the year 1801 a Bill was passed "for the establishment of free schools and the advancement of learning in the province," the Governor-General to appoint trustees, who should constitute a body corporate—"The Royal Institution for the Advancement of Learning."

In 1811 the Hon. James M'Gill bequeathed in trust to the "Royal Institution" the Burnside estate—46 acres, with buildings—for "an University or College, to be called M'Gill College"; also £10,000 towards building.

Mr. M'Gill died in 1814. His will was contested, but the bequest was maintained. In 1821, by Royal Charter incorporating M'Gill College, the Governor, the Bishop of Quebec, the Chief Justice of Upper Canada, and the Principal of the College were appointed Governors of the Institution, with power to appoint professors, subject to approval by the Crown. The members of the "Royal Institution" were appointed Visitors of the College.

Possession was obtained and professors appointed in 1823. The first degree was conferred in 1833. The Principal was a clergyman of the Church of England, and all the arrangements were for a Church of England Institution. The statutes provided that there should be no teaching contrary thereto; that prayers be read only by officers of the College in holy orders; that students attend morning service in the "Protestant Episcopal Church"; that degrees in divinity be conferred only upon such persons as are "in full orders in the Church of England or the Protestant Episcopal Church of Scotland." These statutes did not receive the Royal assent. The benevolent designs of the founder were not realized. The College was a failure, only some half-dozen students, exclusive of medical students, attending.

In November, 1844, the "Royal Institution" was requested to visit the College. Dr. Bethune, the Principal, denied the jurisdiction of that body; then followed contention and an appeal to the House of Assembly. Eventually, upon a non-denominational basis, the College entered upon a career of unimpeded prosperity.

Thus were the original purposes of the two great provincial Institutions in danger of being thwarted by ambitious men, intent upon a monopoly of educational privileges; and, similarly, did tardy but effective, legis-

lation throw wide open both Halls of Learning to all who might wish to enter. Other Colleges, dependent on private benevolence, have financial difficulties to face; but, intrenched in the confidence of their constituents, they bid fair to accomplish good work for their country.

During the winter missionary and revival meetings were general throughout the Districts, attended with the usual liberal responses and large ingatherings. Of the Barrie Mission, extending over Vespra, Flos, Medonte, Innisfil, Essa, Sunnidale, Nottawasaga and Tecumseh, 25 appointments and 250 miles round, the Rev. Horace Dean reports several revivals and many additions. New churches were opened in Etobicoke, Lambton, Cooksville, Peterborough, etc. The report of the Adelaide St. Sunday School, Toronto, showed an attendance of 300 scholars, 50 at Blue Bell, 35 at Yorkville, and 15 at the Don. The Rev. David Rintoul, Presbyterian minister, attended their Anniversary, and said: 'The scene was so unique that I feel difficulty in saying what I ought. . . . It was not merely a gay spectacle; it was a highly edifying assembly. The songs and recitations had one simple design—to teach the importance of being prepared for the future life.' The first Sunday school in Streetsville was held in Mr. Rintoul's church, and was attended by scholars from all churches. Their annual feast was given in the barn connected with the manse, decorated with evergreens and spread with tables—and the writer was one of a merry group of boys and girls.

From London the Rev. Charles Lavell writes of increasing congregations and about fifty conversions:

'A stage driver on the London Road after attending a revival meeting, feeling his burden intolerable, "commanded his chariot to stand still," and fell upon his knees, saying: "I will not let thee go, unless thou bless me." The burden rolled away and "he went on his way rejoicing." Passing the place afterwards, he stopped and said: "This is too memorable a spot to pass without returning thanks to God; it was here He pardoned my sins. Let us pray."

A new paper—the *Wesleyan Methodist*—was started in Toronto, advocating lay delegation, and preparing the way for the Methodist New Connexion.

'Through the Eastern Townships there has been the greatest excitement for several months—American emissaries preaching the immediate coming of Christ.'

The District Meeting for Lower Canada was held in Montreal, commencing May 23rd, 1845, the Rev. William M. Harvard chairman.

The Rev. John Rain died on the 24th of August, 1844.

British Wesleyan members, U. C., 2,818; increase, 53.

The conference of the Canada Methodist Church was opened in St. Catharines, June 4th, 1845. President, Rev. H. Wilkinson; Secretary, Rev. Thomas Bevitt.

Into full connection—Daniel Wright, Michael Fawcett, Joseph W. McCallum, John Gemley, James Elliott, Jesse Hurlburt, James Hughes, Ephraim B. Harper, Matthias Holtby, Thomas Jeffers, Thomas Williams, John Williams, David B. Madden, Joseph Shepley, Luther O. Rice, Ozias Barber. Eight candidates were received on trial.

Number of members, 22,946; decrease, 803.

Superannuation Fund, £414 14s. 3d.; Contingent Fund, £258.

Editor, Geo. F. Playter; Book Steward, Anson Green.

A prospectus for a Sunday school paper was issued. For the seventh year no death has occurred among the ministers. Contributions are increasing. Political contentions and agitation regarding church polity may have affected the membership unfavorably.

Reports from the Burlington Ladies' Academy and other Educational Institutions continue favorable.

The names of Victoria students obtaining highest marks were: O. Springer, W. Brouse, N. F. English, W. P. Wright, P. W. Spohn, W. Ormiston, W. T. Aikens, C. McD. Cameron, T. Chesnut, M. F. Douglas, C. Griffin, D. M. Lee, S. P. Morse, G. W. Sanderson, J. E. Sander-

son, J. Gray, G. Proctor, J. B. Grafton, J. Johnson, J. Hurlburt, A. Wilson. Oliver Springer received the degree of B.A.—the first to receive that degree from any Canadian Institution.

The twentieth annual Missionary Report, 1844-5, shows an income of £2,773 9s. 10½d.

'At our last Quarterly Meeting it was resolved that we build a chapel in Pembroke. One brother said—"I subscribed £5 to build a chapel when I was not worth sixpence. I paid it and was none the worse. Now I can give £50, the land to build it on and all the timber." A few others raised the amount to £105. "The chapel shall not stick now," said the first brother. Pembroke is part of the Bonchère Mission.' H. Shaler.

The Rev. Dr. Ryerson entered upon his duties as Superintendent of Education January 1st, 1846.

New churches were opened at Bowmanville, Hunter's Corners, Drummondville, etc.

The opening of a mission to China was advocated by the Editor and approved at many missionary meetings.

'Half the year gone and only £6 received!' writes Rev. R. Corson, of the Sheffield Mission, set off from the Napanee Circuit, with parts of Camden, Richmond and Tiendenaga.

Among many interesting accounts of missionary meetings are some from the pen of Rev. H. Wilkinson, of those held at the Humber, Weston, Cooksville, Shell's, Gardiner's, Harrison's, Switzer's, etc., with mention of names that have become historic—Bunt, Charlton, Ogden, Gardiner, Switzer, Mason, Harrison, and other pillars of the early churches. One of the men in frequent demand as chairman was John Sanderson, of Harrison's, probably because he was known to have always the expected pound for the plate.

In January, 1846, the *Sunday School Guardian* appeared.

The Rev. G. Kennedy writes from London, Jan. 29th, 1846: 'We have about 30 regular appointments in our sixty-mile circuit—several new ones in the Huron Tract. The calls are so numerous that we are under

the painful necessity of refusing. We pray the Conference to send more laborers. Scores of families, brought up under the Canada Conference ministry, have settled in the Huron District and now esteem it an angel visit to see one of their ministers. Many Scotch and Irish Presbyterians, deprived of their own ministry, attend our preaching.'

We take a sample from the Rev. John Carroll's racy record, attending missionary meetings:

'After twenty miles driving we—Hurlburt, Sovereign, Lever, Adams, Haw, and Bevitt—met at the Green Bush, Jan. 15th. The Chairman said he had heard some unfavorable remarks about the spending of the money, and hoped the ministers would explain. The two missionaries present—Lever and Adams—were asked to give an account of their missions. This they did to the confusion of complainers. Mr. Haw followed, telling what he knew of missionary givings and expenditure. Then came Messrs. Bevitt and Carroll, after which the people showed their satisfaction by contributing over £10. At the next meeting—Caintown—£10 were raised—the amount fixed as sufficient to change the name to Abletown. Quarterly Meeting at Elizabethtown—intensely cold, but good love-feast; six miles for evening service, then home—twelve miles—my only chance for a fortnight.'

From Napanee: 'Our fine new chapel was decorated with evergreens to show that the missionary cause is flourishing. The people at Switzer's think it "more blessed to give than to receive." The meeting began at 11 a.m. An aged father said to the Chairman: "Go as high as you please and put me down for the same." Our chairmen were James Watson, Benj. Clarke, and C. H. Miller; proceeds so far about £40.'—A. Hurlburt.

Of Colborne, Brighton, and Brundages, Rev. R. Jones reports: 'Good collections; at Norwood, Quarterly Meeting; missionary subscription three times that of last year; sixteen miles to Seymour—expectations exceeded—then to Frankford and Sidney. Much reason to thank God and take courage.'

January 16th, 1846, Rev. S. C. Philp tells of a 'Good meeting at Morpeth; then twenty miles on the

bleak banks of Lake Erie; weather rough, speakers few, congregations small, but the Chairman paid 10s. extra and a young man £1 for Br. Sickles' speech—in all £5; Gosfield a little higher than that, Chatham, £7; at Wallaceburgh the Chairman—Mr. Flintoff—started with £2 10s. and soon had £15; Moorehouse, £7 16s.'

Thus through many weeks did those pioneer deputations face the wintry blasts, enlisting the co-operation of scattered congregations to plant the standard and extend the borders of our Redeemer's kingdom.

'On the Mono Mission, extending over eight townships, a new class of 26 was formed at Nottawasaga, and a piece of land was offered for a church and burying ground. One man brought his violin and women stripped off their flowers for the flames. At Green Lake, Melancthon, Mr. J. Austin, from Toronto Township, made for himself a home, applied for preaching, and saw a class of twelve gathered, with prospect of a church. Several other classes were formed and from long distances they mustered for Quarterly Meeting, attended by Rev. H. Wilkinson.' So writes Wm. Glass; and Mr. Wilkinson—'About seventy miles from Toronto, where a regular Quarterly Meeting was never held before, we met on Saturday and twice on Sunday—the snow about two feet deep around the log school house—about seventy persons gathered for love-feast. Many spoke who had lived thirty or forty years in sin.'

The venerable Thomas Whitehead, the oldest minister in the Canada Conference, died in Burford, January 22nd, 1846, at the age of 83 years.

At Cox's Chapel, on the Rideau, one hundred dollars were offered towards a China mission.

A series of articles were written by the Rev. Ezra Adams, appealing to the several branches of Methodism in favor of union.

New churches were built at West Flamboro', Queenston, Thorold, Bowman's, St. John's, Seneca, etc.

Towards a new church in Hamilton Mr. Kirkindall gave an eligible site, McNab Street, valued at £200, and £100 subscription; Mr. Jackson, £250; Mr. Moore, £100; Mr. Gage, £75, and there were other liberal offerings.

Of Port Hope Circuit Rev. John Gemley writes: 'Three hundred and twenty members, £130 for their minister and about £150 subscribed towards a new parsonage. Among missionary offerings were saddle and bridle, £3 10s., and a fanning mill, £5.'

For the Bytown District the Rev. James Musgrove reports: 'Fine sleighing; several $5 bills in missionary collections—four at Westmeath. By confessions, concessions and compromise, a union of Methodist churches might be effected.'

'A poor woman,' writes Rev. Geo. Goodson, dropped into the box a five-dollar bill. Thinking it a mistake, I spoke to her. 'Oh, no, it was no mistake. When I think of what the Lord has done for me I cannot do too much for Him."'

Of Buckingham the Rev. John Tuke says: 'This mission extends sixty miles along the Ottawa, and we have ten regular appointments. The bleakness of the region is equalled by its moral sterility. It is a lumbering country, and much ungodliness; but there appears to be increasing interest in the preaching of the Word. Missionary meetings went off well.'

Total missionary income, 1844-5, £2,316 13s. 9d.; total expended, £1,773 12s. 4d.

During several months there was frequent correspondence regarding the status and grievances of the different branches of Methodism in Canada. The Rev. William M. Harvard was one of the principal writers on behalf of the English Wesleyans. Earnest pleas were presented for pacification and unity, in order to spiritual advancement. The Editor's chair was a storm-centre, and no enviable position. British Wesleyan members, 2,981; increase, 163. The Eastern District meeting was begun in Montreal, May 15th, 1846, Rev. William M. Harvard in the chair. George H. Davis was received on trial. Total number of members, 4,115; decrease, 43. The influence of Adventism was considered the chief cause of the decrease. It was thought that a union of their work in Eastern and Western Canada might promote a larger union of Methodism in Canada.

CHAPTER VI.

1846-8.

THE UNION RESTORED.

Conference — Truce — Tour — Carson — Revivals—Executive—Articles of Union—James Evans—Meetings—Conference, 1847—Dr. Alder—Reconciliation—Bright prospects—Deaths—Education—Dr. Dixon—Eastern District—Conference, 1848—Belleville—Muncey—Deaths—Liberality, Owen Sound—Canada East.

The Conference of 1846 was opened in Kingston, on the 3rd of June. President, Rev. Thomas Bevitt; Secretary, Rev. Hamilton Biggar.

Into full connection—Charles Lavell, Solomon Snider, William Herkimer, David Jennings, Michael Baxter, William Morton, George Kennedy, George Young, George Carr, Matthew Connor, William Pollard.

Ten candidates were received on trial.

Died—T. Whitehead, Jan. 22nd, 1846, in his 84th year.

Editor—George R. Sanderson.

Book Steward—Anson Green.

Collected for Superannuation Fund	£198	19	0
Annual subscriptions of preachers	145	15	0
Interest on Centenary money	98	10	1
Collection at Conference	5	15	6
	£448	19	7
Collected for Contingent Fund	£299	11	10
Missionary appropriation to fund	50	0	0
Book Room appropriation to fund	50	0	0
	£399	11	10

Number of members, 21,557; decrease, 1,389.

The Revs. John Ryerson and Anson Green were appointed Delegates to the English Conference and also to

the Evangelical Alliance. The Delegation to the English Conference was authorized to submit proposals and negotiate terms for a reunion of the Conferences. A decrease for a second time was a significant lesson on the evils of disunion. The pastoral address drew special attention to the need of humiliation, charity and consecration. The newly appointed Editor declared a truce between contending correspondents, greatly to the relief of both branches of the Church. Through the summer there were indications of increasing effort and hope for a general revival. Camp-meetings and other means were attended and followed by showers of blessing. The Chairman of the Toronto District made a tour of some 400 miles among the northern missions—Snake Island, Rama, Barrie, St. Vincent, etc.

'Tarrying for refreshment with comfortably settled families and with the struggling backwoodsman in his floorless shanty; journeying upon the Queen's highway and upon our beautiful Canadian Lakes; clambering over rocks, struggling through swamps, creeping along cowpaths, eating from a snow-white dining table or from the lid of an immigrant's chest, sleeping on a feather bed, then on straw, hemlock, or perhaps on a plank, wrapped in a travelling cloak. Such is the diversity he must encounter who would promote the interests of our Redeemer's Kingdom. Our tour was marked with blessings. Hundreds at the camp-meetings and many conversions; more chapels urgently called for; lumber and labor freely offered, but help needed.'

Of Adelaide, Rev. R. Corson writes: 'We have only twenty appointments; congregations rather small. Quite a number converted at our camp-meeting. We are badly off for houses to live in. My colleague has a log house, without an upper floor. For an ordinary log house I have to pay rent.'

September 28th.—Rev. L. Taylor reports revivals on the Augusta, Rideau, Kemptville, and Gatineau Circuits, in some of which fifty to eighty were converted.

Of the Richmond Circuit Rev. B. Nankeville says:

'I think nearly one hundred persons have entered into the glorious liberty of the children of God since Conference.'

The Rev. William Young reports the Brock camp-meeting 'most signally owned of God.'

From Smith's Falls, Peterborough, Napanee, and other circuits come similar good tidings. Missionary income, £2,789; increase, £473.

The Delegates to the English Conference having returned, the Conference Executive was called to meet in Cobourg, November 19th, to receive their Report. They had been favorably received, and an agreement had been reached which it was hoped would be acceptable to both Conferences.

Synopsis of "Articles of Agreement":

I. The desirability of union.

II. Property to be under control of Canada Conference; certain appointments subject to sanction of English Conference.

III. English Conference to appoint President.

IV. Minutes of Canada Conference subject to ratification by English Conference in some particulars.

V. Canadian Book of Discipline in force, with certain changes.

VI. English Conference to appoint Superintendent of Missions.

VII. Grant of £1,000 a year to Indian missions and £600 a year to weak circuits.

The "Articles of Agreement" were heartily approved, and an Address prepared for members of the Church. The Official Boards in due time declared their cordial assent.

Ladies of Toronto presented an earnest petition to the City Council for a reduction of liquor licenses and more strict regulation of licensed houses.

The Rev. James Evans, in very feeble health from labor and exposure in the far North-West, left for England. He died soon after his arrival, November 23rd, 1846, aged 46 years.

'December 7th.—In pouring rain I galloped off to the Credit with Rev. G. Poole to hold the first missionary meeting of the series on the Toronto Circuit. Expecting to remove to Owen Sound, the Indians did but little sowing or planting, and had not much to give. The night was dark and stormy, but the singing was delightful, and the few who were out subscribed £8. The venerable James Wilson assisted us at Cooksville. Through Streetsville we drove to Switzer's. Chapel filled, speakers in their happiest mood, avails about $50; to Gardiner's—what improvements! splendid residences, elegant brick church, but roads almost impassable; congregation small, and only $25; about the same at Shell's.'

From East and West come accounts of similar meetings and of considerable additions to the Church.

The Rev. Dr. Alder was sent out to assist in the consolidation of the work in Canada. He attended the District meeting in Montreal. A decrease of 192 was reported.

The Conference of 1847, looked forward to with unusual interest, was opened in the Adelaide Street Church, Toronto, on the 2nd of June. One hundred and twenty preachers attended. President, Rev. William Ryerson; Secretary, Rev. James Musgrove. The Rev. Dr. Alder, Representative of the English Conference, was introduced; also Revs. Enoch Wood, Chairman of the New Brunswick District; Matthew Richey, of the Eastern District, and William M. Harvard, of the Western District. They were all asked to take part in the deliberations. The members of the Western District meeting accepted an invitation to attend. After special prayer for divine guidance the report of the Delegates to the English Conference was received and Dr. Alder was heard. The concurrence of the Quarterly Meetings on the Articles of Union was practically unanimous. These Articles were under consideration from Wednesday until Saturday evening. The evidences of reconciliation

were most gratifying. The entire plan was to a great extent the restoration of the Basis of Union of 1833, with certain modifications as given at the meeting of the Executive. By a vote of 82 to 8 the Articles of Union were adopted. By this vote the Union was considered restored, and Dr. Alder was unanimously invited to the chair. A hymn of praise was sung and thanksgiving offered for the great consummation.

The services on Sunday, beginning at 8 a.m., were of unusual interest, ministers and people realizing how good it was for 'brethren to dwell together in unity.'

Received into full connection—Abraham W. Sickles, John Goodfellow, William Ames, Noble F. English, Robert Lochead, Charles Taggart, James Greener, Isaac B. Aylesworth, John Bredin, William Andrews, John Gundy. Three candidates were received on trial.

Members in the Canada Conference	21,749
Members connected with British Conference ...	3,082
	24,831

Number of ministers in both sections, 194.

Ministers' subscriptions to Superannuation Fund	£149	0	0
Collections from circuits	191	4	8
Interest on Centenary money	28	1	8
Collection at Conference	11	2	6
	£379	8	10
For Contingent Fund	£455	6	7
For Chapel Relief Fund	86	8	1

The income of the Missionary Society met the expenditure. The consolidation of Wesleyan Methodism throughout British North America seemed probable. A social evening was spent in the Richmond Street Church. An address to the English Conference was adopted. The Conference closed on the 16th of June, 1847.

The union of Methodist forces opened bright prospects for the future. The stations present a compact phalanx, ready for an effective advance. Fidelity to Methodist doctrine and polity on the part of all and the power of assimilation inherent in a spiritually vitalized church organism gave assurance of vigorous development. Necessary readjustments were readily accomplished. Previous lessons on Union had been re-read, with a clearer insight into the obligations of Christian brotherhood. Actuated by a chivalrous consecration to the great Captain of their salvation the members of this militant host marched forth to the service allotted them, singing as they went:

"Lord of the living harvest,
That whitens o'er the plain,
Where angels soon shall gather
Their sheaves of golden grain;
Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten
Thy kingdom from above."

The Chairmen in the active supervision of their extensive Districts devoted themselves with renewed determination to the assistance of their brethren on the circuits and the consolidation of the societies. From all quarters came sounds of general rejoicing and spiritual progress. The London District strikes the keynote of camp-meeting revivals. Kingston District follows quickly, then Bytown, Cobourg, and other Districts join in the chorus of praise and thanksgiving. But some who have long borne the burden and heat of the day are laying off their armor and dropping from the ranks. In the obituary lists we meet such names as Mr. and Mrs. L. Andrews, of Vaughan, aged about 60 years; Mrs. Sarah Dumble, of Cobourg, aged 51 years;

Mr. Levi Bates, also of Cobourg, whose house was one of the earliest places of worship, a leader until his death, at the age of 64; Mrs. John Button, of Markham, aged 75 years, who aided in the building of a church on the farm where she lived and died; Mrs. Stephen Young, of Murray, mother of Rev. William Young, aged 64 years; John Humphries, of Dummer, another leader, aged 50 years, and others of whom these are samples. .

Victoria College, the Burlington Ladies' Academy, and the Adelaide Academy—removed from Cobourg to Toronto—opened with good attendance. By authority of the Conference Executive, petitions were in circulation regarding the University Bill, presenting the claims of Victoria College, the Government having proposed a division of the endowment among the Colleges.

The Chief Superintendent of Education, Dr. Ryerson, made extensive tours through the country, delivering lectures, and with teachers and trustees considering educational questions. The Normal School, in Toronto, was opened with about forty students.

Missionary anniversaries in Montreal, Toronto, and other centres indicated a deepening interest and increasing liberality. From the Elizabethtown Circuit the Rev. C. Vandusen writes of 'a hundred precious souls gathered into the fold of Christ.' The Rev. B. Nankeville reports five new chapels on the Richmond Circuit. A new church in Streetsville, costing £200, was opened February 6th, 1848. Missionary and revival meetings were held on most of the circuits through the winter.

Many grieved with the Rev. Wellington Jeffers in the early loss of his active and helpful wife who died February 19th, 1848, leaving three little children.

Revs. Dr. Wood and Lachlin Taylor attended the missionary anniversary at Niagara. "We have heard

Drs. Clarke, Newton, and Watson, but do not recollect a speech by any of them so brilliant as Mr. Taylor's."

In Kingston the missionary meeting was held in the City Hall, the Mayor presiding. Revs. Dr. Richey, William Squire, and several ministers of the city gave addresses. The next evening a tea-meeting was attended by seven or eight hundred; proceeds £77, surpassing all previous efforts. Many other places were doing similarly. In Belleville over a hundred additions to the Church were reported by Rev. John Gemley. Peterborough was aiming to surpass the £88 of last year, backed by Williamstown, Shield's, Gardiner's and South Monaghan. Dr. Wood was greatly cheered by liberal responses to missionary appeals in Hamilton, Dundas, Grimsby, and St. Catharines.

Margaret Amelia, only daughter of Simeon Morrill, Esq., London, and wife of Rev. Charles Lavell, died on the 14th of March, 1848. Her earnest prayer when but four years old—"Lord, pardon my papa; pardon poor papa!"—led to his salvation. Her short life of twenty-six years proved her devotion to Christ.

The Rev. I. B. Howard writes of over a hundred conversions in Kingston.

Mrs. Dunham, widow of Rev. Darius Dunham, and a member of the first class formed by Losee, died near Napanee, March 2nd, 1848, in her seventy-fourth year.

Margaret Nevill, daughter of Peter and Ann Maria Switzer, was born in Ireland, May 12th, 1772. The family came to New York, where, in 1793, she was married to Anthony Nevill. Coming to Canada, they settled in Earnestown, and became members of the Methodist Church. Mr. Nevill died in 1815. Mrs. Nevill was distinguished for energy, wisdom, and piety. Her children followed her example. After a long illness she died March 26th, 1848, in her 76th year.

The Rev. James Dixon, D.D., attended the American General Conference as Representative from the English Conference; the Revs. Dr. Richey, John Ryerson, and Anson Green represented the Canada Conference.

The Canada East District Meeting was held in Quebec, the Rev. Dr. Richey presiding, and the Rev. John Jenkins, returned missionary from India, being elected Secretary. George Douglas, of Montreal, was received on trial. Total of members, 3,782; decrease, 127.

The Rev. Dr. Dixon, appointed President of the Canada Conference, reached Toronto on the 4th of June, and preached twice. The Conference was opened in Belleville on the 7th of June, 1848. Dr. Dixon presided, and the Rev. G. R. Sanderson was Secretary.

Into full connection—Jno. Hunt, Abraham Dayman, Chas. Turver, Jno. Howes, Erastus Hurlburt, Saml. Fear.

The ordination sermon was preached by the President —"so plain and simple that none could fail to comprehend the grand truths presented." The Rev. Enoch Wood preached at 3 o'clock, and the Rev. Dr. Ryerson in the evening, after which the Lord's Supper was administered.

Five candidates were received on trial.

Ephraim Evans was transferred to Nova Scotia; Edmond Botterell, Henry Lanton, Lachlin Taylor, and William Scott to the Eastern District. George R. Sanderson was elected Editor and Anson Green Book Steward. Number of members, 23,842; increase, 2,093.

For Superannuation Fund	£447	20	0
For Contingent "	255	11	4
For Chapel Relief "	138	2	8

Sunday schools, 206; teachers, 1,368; scholars, 9,559. Missionary and other public meetings were held in the evenings. Dr. Dixon was requested to act as Repre-

sentative to the English Conference; it was desired that the Rev. Enoch Wood be continued as Superintendent of Missions. An enlargement of the *Christian Guardian* was authorized, but the price to remain at 12s. 6d.

The Conference felt under deep obligation to Dr. Dixon.

The honorary degree of M.A. was conferred on the Rev. W. H. Harvard by Dickinson College.

The Indian Reservation at Munceytown comprises 20,000 acres, occupied by about 1,200 Indians—Oneidas, Chippewas, and Munceys. The Rev. Enoch Wood attended their annual camp-meeting and assisted in arrangements for the erection of Industrial School buildings.

Mr. George Lawrence—"Father Lawrence"—one of the earliest Methodists of Western Canada, died near Niagara on the 5th of August, 1848, in his 92nd year. He was in active service with Butler's Rangers, and for most of fifty years a worthy class-leader.

Dr. Dixon received a hearty welcome from the English Conference; the Rev. M. Richey, D.D., was appointed the next president of the Canada Conference, and the Rev. Enoch Wood continued as Superintendent of Missions.

A camp-meeting for the Newmarket, Yonge Street, and Humber Circuits, held in September, was highly appreciated.

The Woodstock Church was refitted with pews, pulpit, and gallery, to suit the united congregations.

The ladies of Richmond Street Church, Toronto, netted about £200 from a Bazaar.

The Sunday School Anniversary was greatly enjoyed.

The summer session of the Normal School was attended by 104 male and 22 female students.

Through the early autumn St. Thomas, Consecon,

Rednersville, and many other places were favored with showers of blessing. The income of the Missionary Society for the past year was nearly £5,000, and met the expenditure. Deputations were arranged for the Districts generally, and the key-note of the missionary campaign was struck in Toronto early in December, with audiences and collections well in advance.

Mrs. Elizabeth Johnson, of Picton, widow of Henry Johnson, died Dec. 4th, 1848, aged 81 years. She came with her husband to Canada in 1788, and they were among the first settlers gathered into the fold by Wm. Losee, Mrs. Johnson being one of seven in the first class he formed. She rejoiced in the conversion of her husband and all their children, proved a true mother in Israel and died in the faith.

Mr. and Mrs. Robert Morrow, of County Cavan, Ireland, came to Canada in 1818, and settled in Cavan. There Mrs. Morrow died, August 19th, 1848, at the age of eighty, and Mr. Morrow on the 19th of December following, at the age of eighty-seven—faithful and honored members of the Methodist Church.

Mrs. Lundy, wife of James Lundy, of Lundy's Lane, died on December 18th, 1848, aged 64 years. She came from Nova Scotia in 1796, united with the Methodist Church in 1823, and proved a devoted member until her death.

By the census for 1848 the population of Western Canada is 715,000 and Eastern 780,000.

The Revs. Carroll, Pollard, Williams, and Halfmoon held missionary meetings on the London District. 'We floundered through mud and swamps, forded streams and rivers unnumbered, the nights dark, but crowded houses and meetings of the right stamp. Nine more exciting days I never spent, owing to the difficulty and danger of our hundred and forty miles on horseback in the latter part of December. Through the grand

Huron Tract we met many from places between Ottawa and Toronto.'

The November Quarterly Meeting on the Waterloo Circuit was the beginning of an extensive revival. Many conversions occurred during the week. A young woman having given her joyful experience, saw her father trembling. Throwing her arms around his neck, she entreated him to yield to Christ. "I will, my child; I will!" and many followed.

The Rev. John Bredin reports good progress at Guelph and Elora; in Woolwich the two classes increased to six.

One hundred and forty students are attending Victoria College, an advance of 25.

The Mississippi missionary meetings, preceded by much prayer, were marked by increasing liberality. Marmora, Madoc, and Shannonville report full meetings, lively addresses, and good collections.

The old Hallowell Circuit received a hundred on probation and Demorestville half as many. The watch night service in Toronto West was the beginning of a revival in which about two hundred were gathered in.

The extensive Owen Sound Mission reports steady progress among the white settlers and Indians, rewarding the laborious itinerants in their long and tedious journeyings through Sydenham, Derby, Sullivan, Holland, and other parts. People of all churches welcome them, and the Indians in their wigwams share with them their scanty fare.

Dumfries Circuit has received about 70 new members and advances in missionary offerings.

From Goderich the Rev. James Gray writes of the most glorious displays of divine power he ever witnessed.

New churches have been built at Petch's, Aylmer, Vienna, Tyrone, Port Credit, Bowmanville, etc.

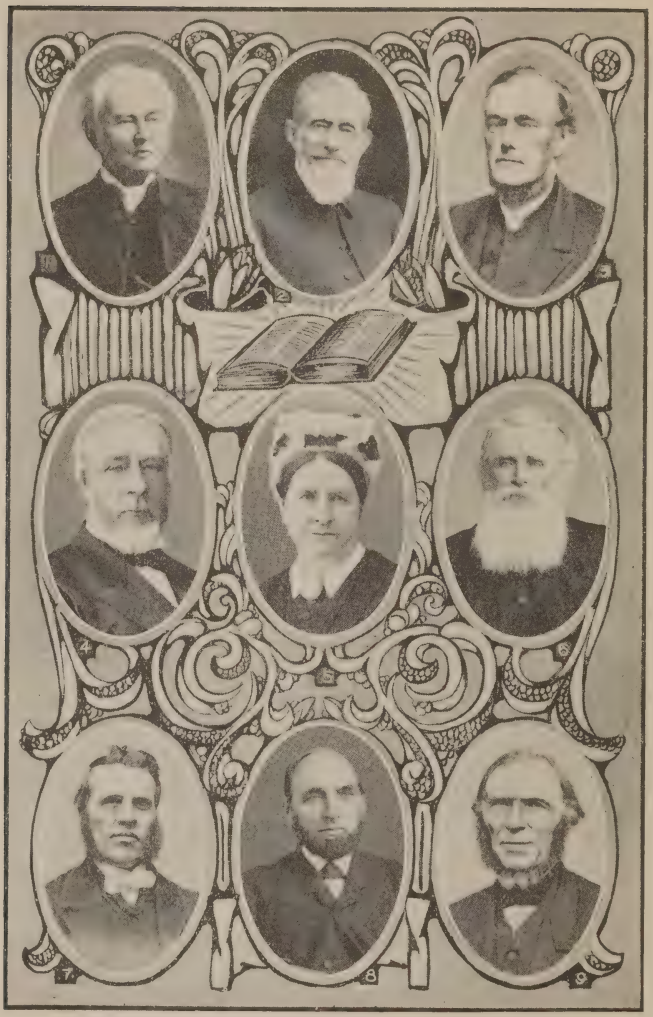
CANADA EAST DISTRICT.

STATIONS, 1849.

Matthew Lang, Chairman.

Quebec—Charles Churchill, Lachlin Taylor.
Three Rivers—Malcolm McDonald.
Wesleyville—One wanted.
St. John's and Chambly—Matthew Lang, John Douglas.
Huntingdon—James Brock.
Russeltown—Hugh Montgomery.
Odelltown and Hemmingford—John C. Davidson, G. Dorey.
Clarenceville—Edmund S. Ingalls.
St. Armand—William Scott.
Shefford—Rufus A. Flanders.
Stanstead—John Borland.
Compton—Thomas Campbell.
Sherbrooke—Henry Lanton.
Melbourne and Danville—Benj. Slight, M.A.
Leeds—One wanted.

George Douglas was sent to England to study, but by the home authorities was sent to Bermuda.



1. Young, George, D.D
2. Ames, Rev. William
3. Morrison, Rev. Samuel
4. Torrance, Mr. David
5. Mrs. David Torrance
6. Garner, Rev. John
7. Caswell, Rev. James
8. Stevenson, Mr. Edward
9. Webster, Thomas, D.D.

CHAPTER VII.

1849-51.

ENCOURAGING RECORDS.

Conference, Hamilton—Oxford House—Cholera—Dr. Richey—Healy — Whiting — Mrs. Hurlburt—Proton—Bull—Sarnia—Williams—St. Mary's—Bytown—Caughey—Lang—Lusher—Conference, 1850, Brockville—Bangs—Beecham—Gough—Bishop of London — Ottawa — Peterborough — Conference, 1851—McDougall—Biggar—Caughey—Kingston.

The Conference of 1849 was held in Hamilton, commencing on the 6th of June. The Rev. Dr. Richey, President; Rev. C. Vandusen, Secretary.

Into full connection—David Clappison, Richard Whiting, Francis Chapman, Alex. T. Green, Robt. Robinson, Th. W. Constable, James Armstrong, Jonathan Loverin. Their reception was moved by Rev. Anson Green and seconded by Rev. John Jenkins, of Montreal. The ordination sermon was preached by the President. Eight young men were received on trial. Book Steward, Anson Green; Editor, G. R. Sanderson. Dr. Ryerson, Superintendent of Schools, by permission of Conference. John Ryerson, Representative to English Conference.

The Pastoral address gratefully acknowledges numerical increase, advance in connexional funds, success in educational lines, and urges continued faithfulness.

Camp-meetings followed quickly, beginning with Vaughan, June 23rd.

The Rev. John Ryerson sailed for England July 10th. Governor Simpson generously offered board and lodging to the missionary at Oxford House, and his wife, until the company could erect buildings; also a grant of £50 a year.

During July and August about four hundred deaths from cholera occurred in Toronto.

Mrs. Susannah Counter, mother of John Counter, came with her husband to Kingston in 1822. After many years of faithful service and much affliction she died, August 9th, 1849, aged 80 years.

The Rev. Dr. Richey suffered severe injuries in Toronto, October 13th, through his horse running away.

Revivals are in progress in Waterloo, Wilton, Tipperary, Goderich, Woodstock, Scugog, etc.

'Last night,' writes a New York correspondent, 'I met Rev. Joseph Sawyer, from Canada. In the year 1800, said Dr. Bangs, I was converted through the instrumentality of Brother Sawyer, and he gave me my first license to preach.'

The Rev. John Ryerson reached Toronto October 31st, having enjoyed his visit to the English Conference. The missionary report shows a deficit of £50. A day of Thanksgiving for the removal of cholera was proclaimed by the Governor.

The Rev. Ezra Healy, hastening to a fire, suddenly expired, December 27th, aged 59 years.

'The Amherstburg Mission,' writes Rev. R. Whiting, January 7th, 1850, 'is a laborious one. I have to travel six townships—from Colchester through Malden, Anderson, Sandwich, Maidstone to Rochester, ten miles travel and an appointment for every day in the year, finding the way by the blaze on the trees, the setting sun or evening star, till you see in the distance the cabin of some noble-hearted Scotchman, surrounded by a few settlers. A sea-shell for a horn sends its echoes from cabin to cabin, telling of the coming of a herald of the Cross. We have interesting congregations, many conversions, work for two men, and a home offered for the second.'

The Rev. Henry Reid writes from St. Vincent:

'After our quarterly meeting a revival continued three

weeks; clearest evidences of justification; over a hundred added to the Church.'

Alice, wife of Rev. Erastus Hurlburt, died January 3rd, 1850, aged 26—far from home, bidding the friends of her youth meet her in heaven.

After long waiting, the first sermon in the Township of Proton, on the Toronto and Sydenham Road, was preached by the Rev. Stephen Brownell, January 6th, 1850, to a hastily gathered company of forty, and a class of eleven was immediately formed. Nearly a thousand persons settled in that region during the two years past, and Mr. George Snider invited all who would to meet at his house and hear a sermon read. Mr. Brownell could not return for two months.

At a missionary meeting in the Charlton school-house Mr. J. P. Bull was in the chair, and one of the addresses was given by his father, Mr. Bartley Bull. Contributions £18, the best on the Yonge Street circuit. A year later in that log school-house, the writer made his first attempt in public speaking and has still a vivid remembrance of the fervor and musical ability of that congregation.

The Rev. John Carroll tells of a visit to Sarnia:

'Left London January 18th, for a drive of sixty miles in a buggy. Called on an old friend in Adelaide, preached in a new shop, took cold, but by restoratives administered by James Flintoff, Esq., and his attentive wife, was ready for three services on Sunday, one on the Indian Mission, where Brother Chase interpreted. Missionary gifts increasing, but not fast enough to prevent scanty allowances to the laborers. "I can contentedly live on bread and water," said one of them, "but I cannot bear to see my little ones suffer." There are said to be 2,000 Indians along the north shores of Huron and Superior, anxious, but yet without teacher or missionary.'

'I joined the deputation,' writes Rev. Th. Williams, of Blanchard, 'at Holmes' school-house, nine miles from

Goderich; house jammed full, liveliest interest, subscriptions in advance; at Mitchell no members, but meeting and collection both good; at St. Mary's a large stone school-house, used by all denominations, well lighted; Brother James Coleman, chairman; William Dignam, our missionary from Stratford, delighted his old friends by witty descriptions of the work. The speeches of Brothers A. S. Byrne and Philps will long be remembered. Sparling's Church, erected under Rev. E. Evans, the first and only house in the township set apart for the worship of God, was decorated with evergreens and chandeliers.'

New churches have been built at Edwardsburgh, Quebec, Hagerman's, Baltimore, Rednerville, Flamboro, Weston, Unionville, Palermo, Saxon Settlement, etc. The President and Superintendent of Missions, after attending missionary meetings in the north and west parts of the Province, went eastward in February to assist in others.

The Rev. Edmund Shepherd journeyed—'Seven hundred miles, through deep snow and over dangerous ice, attending missionary meetings on the Bytown District; excellent arrangements made, deputations punctual, and liberality exceeding anything I had seen in this region.'

On the new Millbrook Circuit, taking the country part of Peterborough Circuit, good missionary meetings were held at Metcalfe, Shield's, Gardiner's, Monaghan, and Blackstock.

The Sabbath Observance Society, recently organized, petitions against the opening of Post Offices on the Lord's Day.

On the Dumfries Circuit—Galt, Berlin, St. George and Guelph—hundreds of new members were received into the Church.

At the Convocation of Toronto University, held in the City Hall, May 23d, 1850, the Hon. P. B. De Blaquire was installed as Chancellor. The Governor-General desired that 'our great Educational Institutions

should be founded upon and inculcate the teachings of the Bible.'

An Academy opened by Rev. Daniel McMullen, in Picton, for pupils of both sexes, reported a good year.

The Eastern District Meeting convened in Quebec, May 16th, 1850. Owing to the death of the Chairman, the Rev. Dr. Richey presided. A revival in Montreal had been greatly aided by the Rev. James Caughey.

The Rev. Robert L. Lusher died July 10th, 1849, aged 62 years; and the Rev. Matthew Lang, Chairman, Feb. 21st, 1850, aged 52 years. These brethren were held in high honor and suitable obituaries were read.

The westward tide of emigration takes many members from eastern circuits.

The Conference of 1850 was opened in Brockville on the 5th of June by the Rev. Dr. Richey; the Rev. Asahel Hurlburt, Secretary. The Rev. Dr. Bangs, of New York, attended as delegate from the Methodist Episcopal Church and in his address gave incidents of his early life in Canada:

'I remember well when I commenced my feeble labors and the trials of those days, when the woodman's axe and the preacher's voice sounded together through the woods; when the Methodist itinerant followed the immigrant into his lonely retreat, and, carrying provender, tied his horse to a sapling for the night, eating, preaching and sleeping in the settler's log cabin; when there were only about 1,200 Methodists in the country. In fifty years you have become 25,000. May 23rd I entered the itinerancy under the Presiding Eldership of the Rev. Joseph Jewell, colleague of the Rev. Joseph Sawyer, on the Niagara Circuit, and was sent to Long Point. During these fifty years our numbers in the United States have grown from 37,000 to over a million. If we would insure the continuance of God's blessing, such as He bestowed upon our fathers, we must maintain their spirit and practice. Methodism was begotten and fostered under the spirit of revival; if we would perpetuate its prosperity we must maintain that spirit.'

Received into full connection — Wm. S. Blackstock, James C. Slater, Samuel S. Nelles, M.A.; James Gray, Charles Sylvester, Joseph Hill, Edwin Clement, George Case, John A. Williams, Wm. H. Poole, Wm. Chapman, Thomas Hanna, David C. McDowell, Wm. M. Pattyson, Thomas Cleghorn.

At their reception addresses were given by Revs. E. Wood, E. Ryerson, N. Bangs, and Wm. Case.

Dr. Bangs preached the ordination sermon.

Five candidates were received on trial.

Died—Ezra Healy, Dec. 27th, 1849, aged 59 years; Franklin Metcalfe, June 10th, 1850, aged 50 years.

The Book Steward and Editor were re-appointed.

Total members—25,042; increase, 774.

Superannuation Fund	£537	6	1
Contingent Fund	1,206	7	2

Dr. Ryerson was requested to act as Delegate to the English Conference, if in England at the time.

The Rev. Dr. Beecham was elected President of the English Conference and the Rev. Dr. Hanna was re-elected Secretary.

The Rev. Enoch Wood was appointed President of the Canada Conference and Rev. John Ryerson Co-Delegate. The Rev. Wm. Squire was appointed Chairman of the Eastern District.

The Rev. Samuel Nelles, M.A., was appointed Principal of Victoria College, and the advisability of removing the college to Toronto is under consideration.

On the Brampton Circuit, in August, 1850, occurred the death of Brother Bowsfield, an aged and highly esteemed local preacher; also of Wm. Switzer, an exemplary member of the Methodist Church until his death, Sept. 7th, 1850, in his 41st year.

John B. Gough, a noted temperance orator, made a tour of Canada, with good results.

In the early autumn reports of revivals came from Augusta, St. Catharines, and other circuits.

Peter Jacobs, before leaving for England, thankfully declared the wonderful changes wrought among his people during the last few years, as seen at Rice Lake, the Credit and many other places. The Missionary Report tells of 12 Indian Missions, 18 missionaries, 21 teachers and interpreters, 400 scholars, 2 Industrial Schools and 1,000 members. The income—about £4,000 —meets the expenditure and cancels the debt of £700.

The Rev. Th. Demorest writes an account of the first Sunday school tea-meeting at Harrison's, Brampton Circuit. This school grew out of a Bible class conducted by J. E. Sanderson, during his vacation the preceding year:

'The first Superintendent, John Sanderson, Esq., presided. Mr. Thomas Holtby, one of the speakers, gave promise of future service, and the talent of Mr. Vickerman Holtby, present Superintendent, was duly appreciated. The treasury was replenished by £10.'

Another very interesting Sunday school muster was held a few miles west—Mrs. Robt. Gardiner and Mrs. John Snell providing a plentiful repast and showing their deep interest in the young.

The Sunday school teachers of the Toronto circuits had a profitable gathering, Jan. 14th, 1851.

The Rev. Lachlin Taylor, recently returned from Eastern Canada, was in great demand for missionary and other meetings.

'At Saugeen on New Year's Day,' writes William Herkimer, 'the annual feast was given—the chapel decorated with branches and fruits, the tables loaded, twenty sweet native voices singing, and two hundred parents and friends rejoicing together, in pleasing contrast to earlier days.'

The Bishop of London speaking of the Papal Bull, parcelling out England into Romish dioceses, said:

'There is a danger which alarms me more than any aggression of a foreign power. Clergymen of our own Church, who have subscribed to the thirty-nine articles and owned the Queen's supremacy, have been the foremost in leading their flocks to the very verge of the precipice. The honor paid to saints, the claim of infallibility, the superstitious use of the cross, auricular confession and absolution are pointed to as worthy of adoption. The danger is within our gates from unworthy sons of the Church of England. Beware of these backward tendencies! The inclination for wearing of gowns by minister or choir is an indication of the readiness with which the essential verities of spiritual worship may be filched away by withering formalities.'

Reports from the upper Ottawa to Brockville indicate earnest effort in spiritual work and general advance in liberality.

Shut out of the school-house, the little Methodist congregation at Sparta proposed a meeting for building a church. But—"Where can we hold it?" "In my ball-room," said the hotelkeeper, and it was; money was subscribed to pay for it and the contract let for building.

The death of Mrs. Williams, wife of the missionary, was felt as a sad loss by the Blanchard Mission, where much work was in progress.

The Peterborough missionary meeting was of unusual interest. 'There must have been nearly 1,000 present. Speakers—Nelles, Taylor, and Breden, in their very best vein; the music superior and the collection above any preceding.'

Not only in the chief centres, but in smaller towns and country circuits—like St. Andrew's and La Chute, in the east—interest in church work and liberal offerings are increasing. In Richmond Street, Toronto, the Mayor presided; in Queen Street, Thomas Vaux, Esq.; in Yorkville, Capt. Hilliard; the speakers Revs. Jones, Taylor, Musgrove, Gemley, Nelles, etc. 'In some respects the meeting at Don Mills exceeded the others, and was a fitting climax to the series.'

The Home Government practically commits the decision in regard to the Clergy Reserves to the representatives of the people.

At a missionary meeting on the Norwood Mission, Aaron Choate, Esq., presented a fanning mill, which was sold for £5.

The Rev. James Caughey spent three months in Montreal, with very blessed results—several hundred professing conversion.

The Rev. Wm. Dignam sends a characteristic account of missionary meetings on the Barrie District:

'I can hardly think of putting into short space our visit to fourteen townships, the sayings and doings of a whole month; the church and parsonage improvements in Barrie, gracious revivals all around, new churches filled with worshippers, scores of penitents, zeal and liberality, kind attentions to the deputation up to the last parting at Lloydtown.'

Towards the heavy debt on the Montreal churches, two trustees subscribed £1,000 each, three £500 each, another £250, with more to follow.

The Belleville missionary contributions reached £88—nearly double of last year. His Excellency, Lord Elgin, contributed £10 towards Methodist missions.

Fruitful revivals are reported from Whitby, Clarendon, and other circuits.

Miss Sara, daughter of Mr. and Mrs. James Crawford, Hamilton, died April 25th, 1851. As a token of gratitude to her Saviour and love for His cause, she left the proceeds of her piano, valued at $300, to various interests of the Church.

The Rev. James Wilson died at Cooksville, May 28th, 1851, in his 81st year—a long life of faithful and fruitful ministry.

The Canada East District Meeting commenced on the 21st of May, 1851—Rev. Wm. Squire in the chair.

The state of the work was reviewed with much anxiety, as there were many calls for laborers which it seemed impossible to meet. General conditions were favorable, but removals were frequent. Prayerful attention was given to the French work.

Number of members, 3,739; decrease, 30.

The beautiful church in Quebec had been completed. Another was built in Granby.

The twenty-eighth Annual Conference was held in the Adelaide St. Church, Toronto, commencing June 4th, 1851. About one hundred and twenty ministers attended. After an hour spent in devotional exercises, the Co-Delegate opened the Conference and introduced the President, the Rev. Enoch Wood, who addressed the Conference.

The Rev. James Musgrove was elected Secretary.

Into full connection—John Webster, John C. Osborne, William McGill, Henry Reid.

Nineteen candidates were received on trial.

Died—George Ferguson, Jan. 1st, 1851, aged 64 years.
Alex. S. Byrne, Feb. 11th, " " 18 "
James Wilson, May 28th, " " 81 "

Members, 26,213; increase, 1,171.

For Contingent Fund	£1,322	0	9
For Superannuation Fund	610	15	9
For Chapel Relief Fund	213	16	1

The English Conference Address was duly answered. The Conference declared its approval of the Imperial Government in restoring to the Canadian Legislature power over the Clergy Reserves. A constitution for a Tract Society was adopted.

Items by Mr. Thomas Vaux:

'In 1824 we had 36 preachers and 7,150 members; now, 1851, upwards of 200 preachers and 26,213 members. The population of Upper Canada in 1824 was 154,094; last year, 802,503.'

Camp-meetings for Newmarket, Barrie, Cookstown,

Bradford and other circuits were held with good results. Revival meetings were general and hundreds were converted.

The success of the Burlington Ladies' Academy, Hamilton, seemed highly satisfactory; but the strain of responsibility, financial and otherwise, proved too severe for the Principal, Rev. D. C. Van Norman, and he announced his retirement to accept the Principalship of an Institution in New York. General regret was expressed for the probable closing of the Academy.

By appointment of Conference, Friday, August 8th, was observed by Methodist people as a day of fasting and prayer.

A Bill for the incorporation of the Book Room, and of the Superannuation Fund and Annuitant Society was passed by the Legislature.

The *Christian Guardian* of Aug. 20th, 1851, was the first number printed by steam.

One of several means employed on behalf of Victoria College was the sale of Scholarships at £25 each, to cover the tuition fees for twenty-four years.

George McDougall, a young married man, of Scottish parentage, volunteered for the Indian work and was accepted by the Conference. Through his trading experience in early life he had become familiar with Indian languages and customs and was placed with Rev. Wm. Case at Alderville for further experience. He was soon in demand by the Superintendent of Missions, and sent to Bruce Mines, arriving July 23d. The little chapel was well filled on Sunday. Mr. McDougall proceeded to Garden River, met the Indians in consultation, and thence to Sault Ste. Marie. He was welcomed by the Chief, who was anxious for a school, and regretted the departure of former missionaries—Peter Jones, John Sunday and Thomas Hurlburt. Garden River, with about 300 Indians and other

bands near by, was considered a good location for a mission. At Maple Point also about 2,000 Indians were accessible. Mr. McDougall took his family to Garden River and lived in a shanty without a floor until he could build. 'Yesterday I preached twice to good congregations, have visited every family in the village, and thank you for my appointment.'

Oct. 1st, Mr. McDougall wrote again:

'Have labored harder the last two months than ever before. Our house is nearly ready for moving into. We want a school-house, towards which an American gentleman offers £15.'

At the St. Clair Mission, after a camp-meeting, about 25 were baptized and a class formed. The Indians built and furnished a school-house.

Samuel McDowell, of Clarendon, was born in Ireland, County Fermanagh, in 1786, and came to Canada in 1835. In his home in the woods Methodist ministers met a hearty welcome. His life was marked by faithful devotion to God and His cause. A sudden call, Aug. 7th, 1851, found him ready; his work done and two of his sons—David C. and Henry—in the ministry.

Charles Biggar, Esq., of the Carrying-Place, was born in Bath, N. Y., Jan. 7th, 1797, and came with his parents to Queenston in 1803. At the age of nineteen he began business at the Carrying-Place. In 1821 he was married and shortly after became a member of the Methodist Church. For thirty years his home was open to Methodist preachers, who found him a willing co-worker until his death, Oct. 26th, 1851. A son, James L. Biggar, worthily maintained the honor of the name in religious and public life.

A new stone church was opened in Hamilton Nov. 25th, 1851. An organ costing £200 was presented by Peter Hess, Esq., and a communion service by James Crawford—expecting soon to drink of the new wine in the kingdom above.

After protracted meetings in Albion, Mono and Mulmur, over a hundred new members were received, one, till then a Roman Catholic, said: "Sure, it's God's truth and a heart of stone could not withstand it."

The Rev. Francis Coleman attended fifteen missionary meetings, with Brs. Clappison, Alcorn, Peter Jacobs, and others at La Chute, St. Andrews and other places; crowded houses and proceeds well in advance. In Bytown Samuel Alcorn and Peter Jacobs preached. On Monday evening the church overflowed: and the next evening the ladies gave a missionary tea. "How wonderful that an Indian could be so changed!" and "speak such good English"—so they spoke of Peter Jacobs.

Mr. Richard Woodsworth gives an account of the Rev. James Caughey's wonderfully successful labors in Richmond St. Church, Toronto, from Nov. 23d. to Jan. 7th, when he crossed over to Adelaide St. Church. The services had been held afternoon and evening, and about 700 professed to receive good. Never before had Toronto been so mightily moved. The February love-feast was a blessed and memorable occasion—the church filled with witnesses for Christ.

The Superintendent of the Sunday school at that time was Mr. Alexander Hamilton, and from among its teachers and scholars many became ministers, several of whom were converted in that revival—Henry W. P. Allen, George M. Brown, Alex. Burns, Solomon Cleaver, John S. Clarke, Richard Clarke, John B. Clarkson, Wm. Colville, Geo. H. Cornish, Hugh T. Crossley, Alex. Drennan, James E. Dyer, Wm. W. Edwards, John Hough, Jabez B. Keough, Thomas S. Keough, Andrew Milliken, Wm. McDonagh, Marmaduke L. Pearson, Samuel Sing, John Tamblyn, James Woodsworth, and Richard W. Woodsworth.

For six months Mr. Caughey continued his wonder-

fully successful labors in Toronto. The May Quarterly Meetings of the two city circuits gratefully acknowledged his laborious and effective services. There had been over twelve hundred inquirers and many were added to the churches. A farewell breakfast was also tendered Mr. Caughey. In replying to kind words of his brethren Mr. Caughey said: 'I really feel humbled in the dust before God. To Him be all the glory. God Almighty bless you all.'

The Rev. Richard Whiting tells of missionary meetings at Sandwich, Windsor, Dutch Settlement, Chatham, etc., where 'gold, silver and bills came tumbling together in sweetest harmony.'

On Malahide Circuit—Richmond, Moss, Gravesend, Vienna and Aylmer—'speeches good, Wm. Ryerson's superlatively so, congregations large and contributions in advance.'

Of the Peel Mission Rev. Matthew Swann reports many new settlers, some conversions and clearing the debt of Fisher's Church—the first on the mission.

The Rev. James Clark had a thirty-five mile drive through the forests; good meetings in Melancthon, in Nottawasaga, and at Cathey's, in Sunnidale, where the house was decorated, illumined and filled—their first offerings for missions amounting to seven or eight pounds, the people poor and only fifteen members.'

Millbrook rejoices in the addition of 40 new members, parsonage near completion and increasing liberality.

On the Farmersville Circuit—'good speeches, increased contributions, a divine influence promoting spirituality and helping the mission.' The Rev. James Gray reports 'harmony and prosperity at Perth, Lanark, Playfair, Steadman's, Wright's and Adams.'

Mrs. Lucy Heck, daughter of Joshua Adams, was born in Perth, Dec. 3rd, 1817. In 1844 she became the wife of George Heck, Augusta. From her fifteenth

year until called home, Jan. 16th, 1852, she witnessed a good confession.'

The debt on the Moulinette chapel, Cornwall, was paid; about thirty conversions at Charlesville, twenty at Carn's; missionary money one-third in advance.

'On the 29th of January, 1852, the Methodist Church in Leeds, Megantic, was tastefully festooned and brilliantly illuminated for an intellectual and pleasurable commingling of all classes and churches. After tea the Rev. Gifford Dorey took the chair. Several addresses were given, a most agreeable evening spent, and a collection taken for missions.'—Auld Kirk.

"The new and beautiful Wesleyan Methodist Church, on Sydenham Street, Kingston, was opened on Sunday last, when very appropriate discourses were delivered by the Revs. Enoch Wood and Egerton Ryerson, D.D.; the church was filled to its utmost capacity."—*British Whig,* March 30th, 1852.

Some of the trustees and largest subscribers were: John Counter, Wm. Denn, Thomas McCutcheon, Wm. Anglin, Arthur and Edwin Chown. The Rev. Samuel D. Rice was the minister in charge. Total expenditure, about $28,000.

Other new churches have been opened in West Gwillimbury, Vandusen's North Port, Prince Albert, etc.

The two Hamilton Sunday schools report 56 teachers, 371 scholars and an income of about £40. A third school has just been organized in the new church, with Mr. R. D. Wadsworth, Superintendent.

'The Kincardine Mission is new, inhabitants very poor, nine appointments, 25 new members, three churches commenced, lumber very scarce, the people willing and the outlook encouraging.'—Thomas Crews.

George McDougal, Garden Island, writes:

'We finished our school-house, though winter was on and 15 below zero; had a good watch-night, eleven professing conversion, and our first sacramental service. The ravages of the drink curse are fearful. One Chief

recounted twenty of his own relatives who had been drowned, frozen, or burned while intoxicated. We visited the Bruce Mines and St. Joseph's Island, on snowshoes, found several bands of Indians and much sickness."

Mr. Thomas Perdue came from Ireland to Canada in 1831 and settled in Cæsar's neighborhood, Caledon, where he was a faithful member of the Methodist Church and a leader until his death on the 2nd of May, 1852.

The first Methodist church on the Gosfield circuit was built on Mersea Street and opened on the 18th of May, 1852, by the Rev. Wm. Price.

'The Wellesley Mission, formed of the northern townships of the former Stratford mission, has twenty appointments; roads very bad, in many parts neither roads nor bridges, so I have had to go on foot two-thirds of the year; yet have cause to thank God for increase of members, though finances are very low. Have baptized 64 children and married 17 couples.'—George Case.

The ministers of the Canada East District held their Annual Meeting in Montreal, commencing on the 19th of May, 1852. On every station there had been ingathering of souls, but from removals and other causes, the increase was small. Two young men were ordained for special purposes. The relation of the District to the great Wesleyan Connexion was considered, and the Rev. James Brock was appointed Representative to the Canada Conference, in expectation of closer union.

Number of members, 3,740 and 243 on trial.

Sunday school teachers, 326; scholars, 2,224.

Missionary income, £844 6s. 11d.

The Rev. Henry Cox received his credentials.

1. Mathewson, Mr. J. A.
2. Punshon, Wm. M., LL.D.
3. Nelles, S. S., LL.D.
4. Woodsworth, Mr. Richard
5. Mrs. R. Woodsworth
6. Jefferis, Rev. Th. M.
7. Rolston, Rev. D. D.
8. Mrs. D. D. Rolston
9. McDonald, Hon. John

CHAPTER VIII.

1852-3.

EXTENSION AND UNION.

Conference, Kingston—Jones—Warner—Tour—Camp-meeting—Jacobs—Squire—Crane Band—Quebec—Vaux—Huntingdon—Eastern District—Conference, 1853 Hamilton—Union—Gavatzzi—Westmeath—Pembroke—Revivals—Garden River—Goderich—Churches—St. George—Gage—Meeting.

The Canada Conference opened in Kingston on the 2nd of June, 1852. President—Rev. Enoch Wood; Secretary—Rev. George R. Sanderson.

Into full connection—Charles Fish, Alexander Campbell, John G. Laird, John English, Thomas Peacock, John S. Evans, John Armstrong, 2nd, Benjamin Jones, Francis Berry, Edward White.

Nine young men were received on trial.

Book Steward—Anson Green.

Editor—James Spencer.

Agent for Victoria College—Samuel D. Rice.

Egerton Ryerson, D.D., Chief Superintendent of Education, and Lachlin Taylor, Agent of the U. C. Bible Society, with permission of Conference. Thomas Demorest, Agent for Connexional Funds. John Ryerson, Representative to British Conference.

Members, 26,213; increase, 1,372.

Superannuation Fund	£613	17	6
Chapel Relief Fund	238	12	6
Contingent Relief from circuits	363	12	2
Contingent Relief from Book Room	200	0	0
Contingent Relief from English Conference	733	6	9
	£1,296	18	11

The Rev. James Brock, Delegate from the Canada East District, was introduced.

The Rev. Wm. Case, after 47 years of active service, requested relief, which was granted.

Census, 1851—Upper Canada, 950,530; Toronto, 30,765.

On the 9th of July, 1852, Peter Jones left Toronto for a northern tour. 'At Penetanguishene I was joined by Rev. Lewis Warner, and we passed on to Owen Sound; thence to Bruce Mines, touching at Garden River, where we saw Brother McDougall and many Indians, glad to give us a shake of the hand. At the American Sault, an old Chief told us of a large band of Ojibwas beyond Lake Superior; and, said he, "We shall no doubt become Christians by and by." Brother Warner preached and I spoke to them. We heard there was a prospect of a ship canal; engineers were at work on the Canada side. We left by steamer *Baltimore*, and by break of day on the 14th we were off White Fish Point. We made for the camp ground, where we all entered heartily into the work—four days' preaching, interpreting, praying, and the Holy Spirit was present. On Saturday afternoon we had a missionary meeting, and sixty dollars were subscribed. In the love-feast, Sunday morning, they told what the Great Spirit had done for them. Eight adults and six children were baptized and the Lord's Supper administered. On Monday we consulted about schools, farms and temperance. Thus ended the first camp-meeting ever held on the shores of the great Superior, crowned with the divine blessing. About fifty, we judged, were converted or reclaimed. By starting early we reached Garden Island at 11 o'clock, and were thankful for a good bed, after sleeping on the ground every night for a week. The Indian Reserve on River St. Marie is ten miles by five. We selected a grove for next summer's camp-meeting. Sunday, 25th, we had love-feast, preaching and sacrament. They need a church and a model farm. Brother McDougal has built a good house; no expense to the society. July 28th—We left by steamer *Detroit*, and called at Bruce Mines. In the Lake Superior copper mines we saw blocks of 6,000 pounds. We were in Toronto for Sunday. It was a glorious sight to see the hundreds at the Lord's table.'

The Rev. John Ryerson wrote of his favorable recep-

tion by the Missionary Committee and the English Conference; consultations with the Hudson's Bay Co., and of arrangements freely made for his going with their boats from Montreal next spring.

Peter Jacobs writes from Red River, June 21st, 1852:

'Left Sault Ste. Marie with the boats from Montreal and reached Red River after 41 days hard travelling. Most of the people lost their all in the great flood—houses and barns going down the current nearly every day. I leave in a few days for Norway House, thence to Oxford House and York Factory.'

The Rev. Wm. Mason writes from Rossville:

'Expecting Peter Jacobs—have school of 58 scholars, Gospel of St. John printed; repairing the church,' etc.

Peterborough—'We have an echo of Mr. Caughey's labors—many witnesses in the love-feast to perfect love—classes well attended—80 additions to the Sunday school and a new one started; four acres of land bought for £65 and laid out for a cemetery. Quarterly Meeting at Mud Lake Mission—full house; Rev. Orrin H. Ellsworth, a preacher of great promise, in charge of mission. Brother Thomas Hurlburt has arranged to visit these Indians and attend their Quarterly Meeting. He preaches on the Alderville Mission every other Sabbath in addition to his own work on Rice Lake Mission.'—

John Gemley.

Rev. L. O. Rice, of Cookstown Mission, writes:

'Twelve months ago we had neither church nor parsonage and only about 75 members. We now have a comfortable parsonage and goodly number added to the Church.'

On the 8th of October, 1852, the first locomotive engine from Toronto was run a few miles up the Northern R.R.

A camp-meeting was begun on the Brampton circuit, Oct. 2nd.

'Several services were held on Saturday. Sunday was showery, but good congregations filled the larger tents, some of them 36x148. From Monday morning the weather was fine and the services were continued

with little intermission until Wednesday noon. The closing exercises exceeded anything I ever saw. Eternity will disclose the whole.'—Wm. Young.

The Rev. Wm. Squire, Montreal, died of cholera, Oct. 17th, 1852, aged 56 years—very highly esteemed for his work's sake.

The "Wesleyan Dorcas Society," Toronto, received and expended during the year £71 s17.

Revivals are reported from very many circuits.

Full lists of missionary meetings indicate the universality of the campaign.

The Hon. Col. Bruce, after visiting the Industrial Schools at Mount Elgin and Alnwick, reported very favorably of the work being accomplished by the Revs. S. Rose and William Case; also—'I cannot pass over unnoticed the benefits the children derive from the benevolent care of Mrs. Case and Mrs. Rose, in the various household and domestic duties.'

At the Scugog Island meeting—

'Chief Jacob Crane was called to the chair and told what he knew of mission work. After other speeches the Indians, poor and few, gave £8 10s. 4d.'

Jan. 26th, 1853, Rev. John Black writes from Trenton: 'Twenty-seven years ago I came from Kingston to the River Trent. I saw two log houses and crossed this fine stream in a scow. Now there is the incorporated Village of Trenton, with its wharf, covered bridge, its lumber trade, a good market for the farmers, and a fine Methodist church, dedicated last Sunday—a high day for Stephen and Reuben Young, Joseph S. Peterson and their friends, who are glad to leave the old school house for their beautiful temple.'

'The first "Steam Horse"—Niagara—for the Great Western R.R. has arrived in Hamilton, from Massachusetts.'—*Dundas Warder,* Jan., 1853.

After two weeks' hard tugging by thirty-six horses, it passed through Dundas on its way to Copetown.

The Rev. James Caughey spent three months in

Kingston, with blessed results to the churches and the country around.

Mary Sparrow was born in Ireland in 1772, married Mr. Samuel Switzer in 1796, came to Canada in 1824 and settled in Toronto Township, where after years of faithful service, she died Feb. 2nd, 1853.

New churches have been opened in Grafton, Essa, Port Stanley, Morpeth, Fergus, Bolton, Thornhill, Goderich, etc.

Peter Jacobs writes, March 18th, 1853:

'A few years ago I visited the Crane Band of Indians, H. B. T., then the most subtle and cruel in that region. Their chief delight was to steal the wives from other bands, kill the children and awaken the spirit of revenge. When I read to them the Commandments the Chief said someone had told me of him and therefore I had written these commandments. I told him how they were written. When I visited them a year ago, the whole band was changed. On the sixth day the Chief would have the guns, bows, and nets gathered into his own wigwam that the Sabbath should not be broken, and then pray the Great Spirit to send them a missionary. A trader said—"They trouble me all day to read to them the Bible." It was kind of our Belleville friend—Billa Flint— to offer £25 a year to send them a missionary.'

Rev. Edward Sallows reports:

'Twenty-one pounds missionary money raised at Bruce Mines; an enormous quantity of cordwood and shingles on the banks of Garden River—the work of a few Indians. They have about 4,000 acres and have earned $2,000 this winter cutting wood.'

Quebec, Feb. 6th, 1853:

'On the 25th ult. I accompanied the Rev. J. Borland into Lotbiniere and Megantic counties for missionary anniversaries. In the St. Lawrence, floating ice was moving rapidly and crossing was dangerous. But the canoes were dexterously managed and we landed safely. From Point Levi in a cariole, 35 miles to St. Sylvester, where Rev. Gifford Dorey has had an extensive revival.

Our host was Mr. Thomas Mackie—local preacher and class leader. Next morning we started for Lower Ireland—19 miles—and were met by J. R. Lambly, Esq., who took us to the meeting—crossing the lofty hills, 30 below zero, our buffalo coats scarcely saved us from being nipped. The pleasure and good feeling of a tea meeting prepared the way for addresses and a good collection. We stayed over-night with James Keough, Esq., father of the Keough brothers, Toronto; and returned to Leeds for a meeting in the evening.'—Thomas Vaux.

Huntingdon.—'Scores are being converted on this circuit—about 150 during the last few months. Our missionary meeting, bazaar and tea-meeting exceeded expectations—about £70. We never witnessed anything better—neither in Montreal, Toronto, nor in the Old Country.'—George H. Davis.

In the end of May, 1853, the Rev. B. Slight writes:

'Another Annual Meeting of the Canada East District has been held. Spiritually, numerically and financially we are making progress. Our late honored Chairman—Rev. Wm. Squire—has left a character not often equalled for faithfulness and success. Two highly esteemed brethren, through affliction, have asked for a supernumerary relation. By a unanimous vote we agree to unite with the Canada Conference; the laymen's vote was also unanimous. The Rev. Enoch Wood, as Chairman, has secured our highest esteem. As a memento he was presented with an elegant Bagster's Bible, with the autograph of every member of the District. We have appointed the Revs. John Jenkins, John Borland, and James Brock Representatives to the Canada Conference.'

The Rev. John Jenkins, Montreal, was presented with a service of plate and one thousand dollars by Montreal friends.

The Conference of 1853 began in McNab St. Church, Hamilton, on the 1st of June.

President—Rev. Enoch Wood; Secretary—Rev. Wellington Jeffers.

Into full connection—Isaac Barber, Wm. S. Griffin, Andrew Smith, Ephraim L. Koyle.

The Rev. John Jenkins, of Montreal, preached the ordination sermon. The Rev. John Borland preached in the evening.

Nine young men were received on trial.

Died—John Culham, Dec. 2nd, 1852, aged 76 years; David Robertson, Feb. 8th, 1853, in his 24th year.
Book Steward—Anson Green, D.D.
Editor—James Spencer.
General Agent—Thomas Demorest.
Members, 30,324; increase, 2,739.

Contingent Fund	£1,336	16	0
Superannuation Fund	616	18	9
Chapel Relief Fund	260	1	4

A committee met in consultation with the Representatives from the Eastern District and reported in favor of Union. The Report was adopted by the Conference. The consolidation of the work in Eastern and Western Canada was presented in the Address to the English Conference with assurance of its acceptability.

Sunday Schools, Sunday Observance, Temperance and other important interests were carefully considered and measures adopted for their promotion.

Quarterly Meetings were to be consulted in regard to an annual collection for Victoria College to afford candidates for the ministry increased opportunities.

The Conference closed on Friday morning.

A lecture in Quebec by Gavazzi, the Italian patriot, caused a riot and the military were called out. Similar disturbances attended his lectures in Montreal.

Camp-meetings were held in North Augusta, Wilton, Mariposa, Yonge Street, Peel, Cookstown, Newmarket, Mono, Blenheim, Strathroy, Ingersoll, St. Vincent, Dumfries, etc.

On the 6th of July, 1853, the steam engine, Toronto, on a trial trip, reached Bradford, 42 miles, in an hour and four minutes, and returned to Toronto in a little less time.

During the labors of Rev. James Caughey in Hamilton, from the 24th of March to the 5th of July, about 700 professed conversion.

The English Conference approved the Union in Canada.

October 29th, 1853, the Rev. Henry Shaler writes: 'While you have railroads and steamboats, we are content with birch-barks. I have just returned from the northwest extremity of the Westmeath Mission, thirty miles on horseback, then seventy in canoe. The scenery of the grand Ottawa is both romantic and sublime, but high winds and cold weather marred our pleasure. We preached several times, baptized some children and solemnized one marriage. In Pembroke, which will probably be the terminus of the Brockville and Pembroke R.R., our church is nearly finished.'

Revivals are reported from Newborough, Picton, St. George, Dundas, Sandwich, etc.

Heman Hurlburt was born in Vermont, Feb. 20th, 1773. In 1783 he came with his father and family to Augusta. In 1797 he married Hannah, daughter of Mr. Nicholas Moshier. Of eleven sons and five daughters thirteen reached maturity—six of the sons becoming ministers, five—Asahel, Erastus, Jesse, Sylvester and Thomas—members of the Canada Conference. He died on the 24th Nov., 1853, and was buried in the Old Blue Church cemetery.

The Kingston Ladies Aid and Dorcas Society raised and distributed during the past year £165.

Missionary income for 1852-3—£5,672; increase £1,100.

St. Thomas, Dec. 6th.—'Debts on churches growing less; our old church in Fingal giving place to a new

one. God is gloriously reviving His work.'—Richard Whiting.

Of the Garden River camp-meeting the Rev. George McDougall writes:

'On Monday the Chairman, Rev. C. Vandusen, arrived with some forty of the Saugeen and Nawash Indians, who interested and astonished their native brethren. In some of the camps they wrestled, Jacob-like, till the break of day. Friday morning the Lake Superior fleet, some sixteen batteaux and mackinaws, hove in sight. Twenty lodges were added to the encampment, making 45, and the meeting progressed in the happiest manner. Sunday morning as the sun arose, the voice of praise and prayer told of the brighter Son shedding His rays and kindling His love in many a heart. A glorious work of faith was witnessed. The services were all good, the love feast pre-eminently so, as these artless sons of the forest told what God had done for them their feelings could not be suppressed, and all joined in giving glory to the Author of their salvation. Over a hundred had been greatly blessed, and to His name be the praise.'

The Rev. Henry B. Steinhaur writes from Oxford House, Dec. 3d, 1853:

'There are only four families and three widows spending the winter with us—all comfortable in their houses, pretty well supplied with fish, and rabbits are numerous. My school numbers 24, much in need of the books promised.'

From Goderich the Rev. Charles Silvester writes:

'Our membership is 400 and we have 26 appointments. The railway from Buffalo having its terminus here tends to the rapid increase of population in town and country. Many applications for preaching are made and great disappointment felt when they cannot be met.'

From the Mono camp-meeting the revival spread to Snell's, Sever's, M'Guire's, Mulmur, etc., and about 140 were received on trial.

In Dundas about a hundred conversions were reported;

others at Lundy's Lane, Gosfield, Sandwich, Windsor, Sarnia, Flos, Markham, etc. New churches were dedicated in Cobourg, Sterling, Milton, Norval, Percy Mills, Norwich, Adjala, Newboro, London, Metcalfe, Woodstock, etc.

Of the Cartwright Mission, the Rev. John Sanderson writes:

'On the 18th of Dec. last our new frame church was opened by our Chairman—Rev. G. R. Sanderson—and Rev. Ch. Fish. The Bowmanville choir came out to our tea-meeting. About £40 realized.'

'On the 23d of January, 1854, the Indians of St. Clair Mission had a feast in their chapel. Their women with some assistance, did the cooking; the young men decorated with flags and evergreens, and waited on some 400. Chief Wawanosh was called to the chair; singing, prayer and addresses followed. Two couples were married. The whole company enjoyed the feast most heartily.'

Among 150 conversions at Cobourg were fifty students of Victoria College.

On the Port Hope Circuit about 90 new members were received, church debts mostly paid off and a new church built at Perry Town.

Newborough: 'A widow, not a rich one, subscribed £2 for missions, and one of the members £8. He has doubled his subscription from year to year since it was a dollar.'

Collingwood Mission:

'Have taken up four new appointments; received several on trial; a class and good company at the Harbor. This will be a flourishing town. Mr. Smith's store was fitted up for our missionary meeting.'

'St. George is the name of only a spot in East Dumfries; we have also West Dumfries, Waterloo, Beverly, parts of Brantford, Sheffield, Carlyle, Doon, Bridgeport, Galt, with a population of 3,000, Preston, with 1,200, and Berlin, our County Town; nearly 500 members, territory for three circuits.'—E. Sallows.

'Windsor, terminus of G. W. R. R., delightfully situated on the Detroit River, half a mile wide at this point, is now incorporated and growing rapidly, yet has not a house of worship. The few Christians in the town are divided among five or six denominations and attend their churches in Detroit. We have an intense desire to honor God by building a sanctuary.'—Edward White.

Of the Devonshire Mission, Rev. John Webster writes—'There is work enough for two preachers, if a second could be obtained.'

An ominous thrill of approaching conflict was felt throughout Canada on the declaration of war between Russia and Turkey, March 28th, 1854.

By one of the largest audiences ever assembled in Toronto, the Rev. Dr. Duff, missionary from India, was greeted in Richmond St. Church, April 10th, 1854.

The Rev. Joseph Sawyer, one of the earliest Methodist preachers in Canada, died at his home, near New York, April 18th, 1854, aged 84 years.

Proposals from the Missionary Committee, London, for the transfer of the Hudson's Bay Missions to the Canada Conference, having been accepted, three ministers are preparing to start for those distant missions—Rev. Thomas Hurlburt, for Norway House; Rev. Robt. Brooking, for Oxford House; and Rev. Allen Salt, for Lac La Pluie—all in charge of the Rev. John Ryerson. A farewell service was held in the Adelaide St. Church, Toronto, May 15th, 1854.

It is computed that 50,000 Indians are open to missionary effort in that vast territory.

We regret that our space does not admit of our noticing the deaths of many worthy members of our increasing Methodist family. The occasional ones that we give must be accepted as representatives of a great number of names worthy of remembrance, and to be found by and by in the Book of Life.

Mr. James Gage, of Hamilton, was born in the State of New York in 1774, and at the age of sixteen, with his widowed mother, was among the first settlers at Stoney Creek. There he married Miss Mary Davis, and their home was for many years the welcome stopping place of many a traveler. Pleasant stories he was wont to relate of Coleman, Dunham, Sawyer, and other early itinerants. Moving into Hamilton, he completed his four-score years, honored by all who knew him, as a generous friend and consistent Christian.

The old wooden church at Picton, built in 1821—memorable for the organization of the first Canada Conference in 1824 and for the Union arrangements of 1832—has been removed and preparations begun for a new one of stone.

A camp-meeting was held near Danville, C. E., in September, and though but an experiment in that region, it proved very successful and opened the way for several protracted meetings.

The Rev. James Caughey commenced work in Quebec about the middle of November and continued for fourteen weeks, over three hundred professing conversion.

The Rev. Enoch Wood presided at the Eastern District Meeting, commencing May 19th, 1854. The Revs. Dr. Green and Wellington Jeffers attended as Delegates from the Canada Conference. With the hearty concurrence of the laity and the approval of the English Conference, union with the Canada Conference was declared desirable. The Revs. John Borland and Malcolm McDonald were appointed Representatives to the Canada Conference.

CHAPTER IX.

1854.

FROM THE ATLANTIC TO THE PACIFIC.

Conference, Belleville—Sault Ste. Marie—Ryerson—Selkirk—Mrs. Palmer—Case—Kirkendall—Slight—Hudson's Bay—Woodsworth—Beecham—Conference, 1855—Eastern Conferences — Camp-meetings — College location — Hurlburt—Matilda—Wallace—Belmont—Boomer.

On the 7th of June, 1854, Conference assembled in Belleville.

President—Rev. Enoch Wood; Secretary—Rev. I. B. Howard; Journal Secretary—Rev. Reuben E. Tupper.

About one hundred ministers were present. The Delegates from the Eastern District were introduced—Revs. J. Borland, J. Brock and M. McDonald.

The annual meeting of Victoria College was held. About one hundred scholarships had been sold.

Into full connection—Joel Briggs, Joseph Hugill, Wm. Creighton, Geo. McDougall, John W. German, William Burns, Silas Huntingdon, John Hutchinson, Thomas Stobbs, Matthew Swann, Thomas Culbert, George McRitchie, Nelson Brown, Richard M. Hammond, Robert Graham, Richard Wilson.

Twenty-four young men were received on trial.

Died—George Poole, Sept. 11th, 1853, aged 53 years.
James Booth, Jan. 22nd, 1854, aged 73 years.

Book Steward—George R. Sanderson.

Editor—James Spencer.

Representative to Eng. Conf.—Anson Green, D.D.

The English Conference, addressing the Canada Conference, said: 'We have heard with great satisfaction of the desire which exists among the ministers and

members of our churches in the Eastern Canada District to be incorporated with the Canada Conference. We believe that the consummation of this purpose will greatly increase the stability and usefulness of Wesleyan Methodism in your country; we cordially approve of the steps you have already taken, and assure you that all suitable means will be employed to complete the arrangement.'

A Committee was appointed to consult with the Delegates from the Eastern District. This Committee reported favorably and their report was adopted unanimously. Thus was the Union accomplished, subject only to ratification by the English Conference. At the ensuing English Conference the ratification was effected. In anticipation of this final consummation the ministers were stationed—those of the East according to a draft submitted by the District.

Members, Canada Conference, 32,364; increase, 2,040.
Members, Eastern District, 3,954; increase, 219.
Contingent Fund ..... £1,449 13s. 7d.
Superannuation Fund ..... £694 9s. 8d.
Chapel Relief Fund ..... £315 11s. 10d.

In the Address to the members reference was made to the taking over of the Hudson's Bay Missions and the incorporation of the Eastern District. "We have now before us the whole of that large section of North America extending from the Atlantic to the Pacific and from the St. Lawrence to the Arctic Ocean."

To the English Conference: 'The transfer of your missions in Hudson's Bay Territory has greatly enlarged the field of our operations and furnished a fresh incentive to the generosity of our people. . . . . Our special acknowledgments are offered to God for the delightful Union just formed betwen the Wesleyan Societies of Eastern Canada and our Conference, which you so cordially sanctioned.'

A total of 238 preachers were stationed and thirty or forty more are required.

The Rev. Thomas Hurlburt writes from Sault Ste. Marie, June 14th, 1854:

'Twenty-two years ago I explored the territory where the Garden Island Mission is now established, recommended it, and am happy to see the present success. Native assistants should be sent out through all this region, and there are some available, at very small outlay. We are waiting the arrival of Br. Ryerson.'

Peter Jones went to a Convention in Syracuse, N. Y., attended by three hundred Christian Indian Delegates, for the consideration of unity among their people and plans for their future welfare. They contrasted their present experience with the days of savage warfare, deliberated and voted upon many questions, and such gracious influence rested upon them that they praised the Lord and shouted for joy.

'Not for a long time have I seen such noble specimens of Indians. I thought myself pretty tall, but many of the Senecas, Oneidas, and Onondagas far outcapped me.'

The Rev. John Ryerson writes from Fort William, July 3rd, 1854, of 'the dilapidated Block-house and a large stone storehouse, with walls three feet thick—desolated remains of former grandeur. On the farm grains and vegetables were raised and all kinds of domestic animals kept. On Sunday we held services; visited the Catholic Priest and were shown over their premises—a chapel and several houses built during the past year. We are here nine days waiting the canoes for Norway House.'

July 18th, Mr. Hurlburt writes from Lac La Pluie:

'Arrived safely, twelve days from Fort William—long portages and much rain. Indians friendly. Br. Salt has a good house and the prospect of plenty to eat. Rice, fish and vegetables plentiful. The Indians are scattered to their hunting grounds, but will return in the fall. Br. Ryerson left this morning for Red River, and will meet us at Norway House.'

Lord Selkirk's Settlement:—'In 1811 the **Hudson's** Bay Company ceded to Lord Selkirk the immense tract from the sources of the streams flowing east into Lake Winnipeg, westward to the western boundary of the great plains of the Saskatchewan, and from the head waters of the line of the National Boundary between the United States and British America. To plant a colony in such a climate and wilderness was an undertaking of tremendous magnitude. The earliest colonists were from the Highlands of Scotland—attracted by the romance of the enterprise. In thirty years the Red River Colony has become the most thriving region of the North-West—Canadian French in the north and Scotch in the south.'

Through the summer months camp-meetings were held on the Ernestown, Yonge Street, Mono, Peel, Blenheim, Bradford, Owen Sound and other circuits. At some of them Dr. and Mrs. Palmer, of New York, very greatly helped. Mrs. Palmer's books on Holiness and the *Guide to Holiness* had been widely read in Canada, and opened the way for her personal ministries. Mrs. Margaret Taylor, of Toronto, accompanied Mrs. Palmer to many of these great country gatherings and their labors proved a general benediction in quickening spiritual life and arousing attention to the Methodist and Scriptural doctrine of holiness in heart and life.

In July Revs. Wm. Case, Vandusen and Geo. McDougall made an extensive tour on Lake Superior and visited many bands of Indians.

The Rev. Dr. Green reached England July 22nd, and sent very interesting accounts of the men he met, the sermons he heard, and the Conference. 'I left the Conference with reluctance, but under the conviction of the mighty influence such sermons and prayers as I heard must produce throughout the Connexion.'

Mr. David Kirkendall, of Hamilton, was born in New Jersey in 1760, came to Canada in 1810, purchased a farm on which much of Hamilton was afterwards built, and united with the Methodist Church in 1825; his life was marked by gratitude and liberality until, in his 95th year, he departed to be forever with the Lord.

'The union of our Eastern with the Western work will be an era in the history of Methodism in Canada, and will be looked back upon with high satisfaction. Our Quarterly Meetings have so expressed themselves and will send delegates to the Special Meeting in Kingston. Methodism stands high in the Eastern Townships and with a larger effusion of the Holy Spirit will be very prosperous.'—Benjamin Slight.

The Rev. Th. Hurlburt reached Rossville on the 4th of August and with Henry Steinhaur held services with the Indians. 'The mission is on an island, good land, a good garden with choice vegetables; the finest of rhubarb, plenty of whitefish, Indians numerous and friendly. In the spring and summer 1,500 lodges, mostly Crees, numbering 12,000, tent on the plains. What a glorious opportunity for a camp-meeting!'

On the 9th of August the Rev. John Ryerson arrived at Norway House.

'I found Indians from the Saskatchewan, 13 boats manned by a hundred men, on a five months' trip. Miss Adams will have her hands full with sixty scholars. In the year 1669, the Hudson's Bay Company, under the direction of Prince Rupert, was formed in London, for the fur trade. The charter granted by Charles II. gave the Company the exclusive right of trading in all the country watered by rivers flowing into Hudson's Bay. The Company was authorized to build and fit out men-of-war, establish forts, and do everything necessary to protection; but was required to promote discovery and the religious and moral interests of the natives. The Company established a fort or trading place at the head of James' Bay, called Moose Factory, and

other forts. It was soon found that an earlier company, the North-Western, was in the same trade. Strife between the two companies was continued until 1821, when they united. The vast region was divided into four Departments and these into Districts, with officers, depots, factories, etc., and multitudes of men were employed Under the Home Committee a Governor was appointed. The present Governor is Sir George Simpson. In the two brigades with which I came from Norway House to York there were eight boats loaded with furs, from the Mackenzie River, in each boat 42 packs of furs, averaging £75 each, a total of £25,000 in the English market. In the year 1848 there were sold at the Company's premises in London, 21,348 Beaver skins, 541 lbs. of pieces; 6,588 Otter, 1,102 Fishers, 900 Silver Fox and 19,449 White, Red, etc.; 31,151 Lynx, 11,292 Wolf, 908 Wolverine, 150,785 Marten, 30,103 Mink, 195 Sea Otter, 150 Seal, 299 Bear, 18,553 Muskrat, 1,651 Swan, 632 Cat, 2,889 Deer, 2,090 Raccoon, etc., making an annual average of about £200,000, besides large quantities exported to the Continent, United States, Canada, etc. I have been most kindly treated by the officers.'

By Rev. Robert Brooking:

'We find the Company very favorable to our missions and liberal. The fact that the sale of liquors is prohibited as far as possible is a great boon.'

Camp-meetings have been held on Guelph, Brampton, Napanee and other circuits; on many others revival meetings are being held.

A meeting of the Conference Special Committee and Representatives from the Quarterly Meetings was held in Kingston in October, at which many important changes were made in financial arrangements.

New churches have been built at South W. River, London, Yorkville, Ingersoll, Plainville, Love's, Bates', Mascouche, Wesleyville, Norwood, Newboro, Rawdon, Elm St., Toronto, &c.

The Sixth Annual Report of the Methodist Dorcas

Society, Toronto, showed receipts of £56 9s. 4d.; 257 garments distributed.

Income of the Missionary Society, 1854—£7,539; increase, £1,866.

Edward Jackson, of Augusta, a worthy member of the Methodist Church, died on the 9th of March, 1855, over one hundred years of age.

Resolutions expressing grateful appreciation of the character and labors of Messrs. Richard Woodsworth and Charles Robinson were presented them by the Official Board of Toronto West Circuit, on their removal to other circuits.

To reduce the debt on the Yorkville Church, Mr. George White paid £250, Mr. Bloor, £200; Mr. Alcorn, £200; Mr. B. Bull, £125; Messrs. H. Routledge and G. Rowell, £25 each, and others smaller sums. Mr. Bloor also presented £700 as a donation on annuity.

Sixteen letters from the Rev. John Ryerson to the Rev. Enoch Wood, with other letters and documents relating to the Hudson's Bay Territory were published in a booklet.

The Rev. John Beecham, D.D., appointed Representative to the Canada Conference, 1855, was instructed also to visit the Eastern Provinces and investigate the probability of further plans for the benefit of the missions in those parts. On his arrival in Halifax, May 24th, 1855, he held a preliminary meeting of ministers and laymen, and submitted a proposal for the formation of an Eastern Conference, to embrace the entire work in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and the Bermudas. The project met with general favor, and was left for future consideration. Dr. Beecham proceeded to London, where the Canada Conference assembled on the 6th of June, 1855.

President—Rev. Enoch Wood.
Secretary—Rev. Samuel D. Rice.
Into full connection—G. N. A. F. T. Dickson, Edward H. Dewart, Wm. Richardson, James Harris, Thomas Crews, John Shaw, John Mills, Aaron Miller, Thomas Woolsey, Robert Brewster, Robert Hobbs, Henry McDowell, James H. Bishop, Henry Steinhaur, Thomas Robson, Richard Clarke, Thomas Lawson.
Thirty-one young men were received on trial.
Died—Andrew Prindle, Jan. 14th, 1855, aged 74 years.
John Williams, Aug. 15th, 1854, aged 36 years.
Lucius Adams, Aug. 29th, 1854, aged 25 years.
James Taylor, ——, 1854, aged 28 years.
Members, 37,885; increase 1,562.

Contingent Fund	£1,572	18	9
Superannuation Fund	789	15	5
Chapel Relief Fund	350	10	3

Book Steward—George R. Sanderson.
Editor—James Spencer.

The Rev. Dr. Beecham, Representative of the English Conference, arrived on Saturday and presented the address of his Conference. As previously requested by the Conference, the Rev. William Case, who had completed his fiftieth year in the ministry, preached a Jubilee sermon.

The time a minister may remain on a circuit was extended from three to five years, conditioned on a vote of the Quarterly meeting for the third, fourth, and fifth years. Certain changes in our financial economy adopted by the Special Meeting of ministers and lay delegates at Kingston and endorsed by the Quarterly Meetings, were submitted and approved. These were published in the minutes of that meeting and in the Discipline.

The services of the Rev. Anson Green, D.D., Representative to the English Conference, were thankfully acknowledged. The Revs. Matthew Richey, D.D., Enoch Wood, and John Ryerson were appointed to ac-

company Dr. Beecham and assist in the organization of the Eastern British American Conference.

The brethren of the Eastern Provinces assembled in Halifax, July 17th, 1855. Dr. Beecham took the chair, and Rev. William Temple was elected Secretary. The Delegates from the Canada Conference were introduced. Resolutions from the several districts were presented approving of the proposed organization of an Eastern British American Conference. 'By this Conference the missions in Nova Scotia, New Brunswick, Prince Edward Island, Cape Breton, Newfoundland, and Bermuda were constituted a distinct but affiliated connexion, to be called "The Wesleyan Methodist Connexion or Church of Eastern British America." Dr. Beecham was the first President and Dr. Richey received the appointment of Co-Delegate.'

Dr. Beecham sailed for England, reported to the English Conference his successful mission, and resumed his official duties as Missionary Secretary, which he continued until the 26th of April, 1856, when he was summoned from his labors on earth to his rest in heaven.

The visit of Dr. Beecham to Canada was regarded by ministers and people generally as a very great blessing. His addresses and sermons were permeated by spiritual fervor; his associations with the brethren were marked by simplicity and kindness, and his official acts bore the stamp of experience and wisdom. The strain of constant travel and urgent duty proved too great for his advanced years.

Camp-meetings—a first experience, 1855:

'I had attended every form of popular assembly from a logging bee and back-woods town meeting to the sessions of the Legislative Assembly; and every kind of religious worship from Quakers to Ranters, except a Methodist Camp-meeting. To attend one I started for Galt. There is no difficulty in finding the place. The almost ceaseless sound of voices, singing and praying

with right good will seems like a call to wanderers to "turn in hither." On first mingling with the crowd and witnessing the uncommon earnestness in a prayer-meeting in the woods, I was a little surprised, but took Bunyan's advice—

> "Yet since your brethren pleased with it be,
> Forbear to judge till you do further see."

'A striking kindness, generosity and affection circulate among the people, reminding one of the unity and simplicity of early times. There is a withdrawal from secular cares, a devotedness to the services that I have scarcely ever witnessed anywhere else, and a religious feeling deeper than ordinary. The evening services are specially solemn and imposing. The blazing fires on the high stands, the tall trees, like sentinels guarding the worship of the Eternal King, the profound silence, broken only by the voice of the preacher warning and beseeching, form a picture impressive and sublime. Noise and confusion there may sometimes be, but if sinners deeply convinced of sin, cry out by reason of the disquietude of their souls, who may forbid? Many are awakened and converted. If God works it is not for man to dictate the mode of His working. "If this work be of God, ye cannot overthrow it."'

Another testimony:

'I do admire and esteem these, to me, peculiar means of grace. In Ireland we had them not; and I prize this, my adopted country, especially on account of the superior privileges. The camp-meeting I account as one of the highest privileges this trans-Atlantic clime affords.'

'Mr. Editor.—As the time has nearly arrived for the commencement of the 27th volume of your highly entertaining paper, allow me to say that the more I peruse it the better I like it. When I first subscribed it was with much coaxing; the next year no coaxing was necessary and for the third year I sent the money lest the agent might not call. Now, with my own I send you three other names and the money.'—Veritas.

Mr. Nathaniel Griffin, born in 1776, in the State of New York, after a life of much usefulness in the Can-

ada Methodist Church—a local preacher at Smithville and afterwards at Thirty Mile Creek—died, Aug. 27th, 1855, nearing his eightieth year.

The fall of Sebastopol, September 8th, 1855, has lifted a load of anxiety from Britain and her colonies, and all join in a shout of triumph to the allied forces and in thanksgiving to the God of battles.

The venerable Father Case died on the 19th of October, 1855, at the age of 75 years, the result of a fall from his horse. He was buried at Alnwick, among the people for whom he had lived and toiled so long. The record of his ministerial life begins with 1805, when as a youthful volunteer he came into the wilds of Canada. Of the rugged labors and privations of the pioneer itinerant he had a full share. He lived in the confidence of his brethren, meekly accepting the honors they conferred upon him, and in calm, cheerful resignation withdrew from the field when he had finished the work given him to do.

Mrs. James Falconer, born in Albany, N.Y., in 1770, came at the age of six years with her parents to Canada, and about twenty years later became the wife of Mr. Falconer, Toronto Township. Her attachment to the Methodist Church, her piety and hospitality became proverbial. Her useful life came to a sudden close November 14th, 1855.

Mr. Andrew Cheney, of the Centre Road, near Brampton, came from County Tyrone in 1819, and his home early became a resting-place for his saddle-bag visitors, and so continued until his death, January 19th, 1856.

The Rev. T. W. Constable reports a successful series of missionary and tea meetings at Magog, St. Francis, Lennoxville, Eaton, Sawyerville, Dudswell, Brompton, and other places in the Eastern Townships—'a vast area demanding large increase of laborers.'

In January, 1856, Victoria College, with 220 students,

was overcrowded, and there was a prospect of many more. It was thought that there should be an Institution for female education. The Rev. S. D. Rice thus presents his proposals:

'The buildings at Cobourg cannot well be enlarged. They were intended originally for the education of both sexes, and if they should be used henceforth for a Ladies' Academy, it would not be a great diversion from the original purpose. For the college there are strong arguments in favor of a small, healthy and prosperous town. The great and numerous incentives to vice and dissipation which abound in large cities, like Toronto, would oppose insuperable objections to the selection of such localities. Will not some of our wealthy people show they are equal to the demands of the age and of the Church? We await their response to this appeal.'

Mr. Rice wrote again on the 1st of February, 1856:

'We require two Institutions to meet the pressing wants of these times. If we can build one and furnish it for 300 boarders and furnish the other for 100 boarders, and do it for £15,000, I think all would be satisfied. How can this amount be raised? Suppose twelve persons agree to supply $500 each; or 2,000 shares be sold at $30 each; or certain localities might contribute largely to secure the college.'

These projects and Mr. Rice's appeal awakened considerable interest and much correspondence. The writers generally fell in with the idea that a small town should be the location for Victoria College, but after a few letters had appeared the Editor says: 'Under "*Location of Our Literary Institutions*" readers of the *Guardian* will find a carefully written communication with views very different from those recently set forth by us. Our correspondent X. Y. is the first to enter the field, and his strictures may call forth the comments of others.' X. Y. begins:

'The editorials and correspondence which have recently appeared in the *Christian Guardian* respecting

Victoria College and the proposed Ladies' Academy have not been read without awakening interest. . . . A question of great importance, still pending, is, Where shall these Institutions be located? For the College the preference seems to be a small town—not a city. This may be a popular view, but we think it erroneous and one that would prove detrimental to the interests of the College. In a financial aspect it might appear economical, as a site could be secured at small cost. But grounds sufficiently extensive could be purchased in or near Toronto, and the money would be more readily contributed, being convenient to the homes of many whose sons would attend, and their patronage would be of value. That men of means would locate ten miles from their business for purposes of education may seem possible, but not very probable. The inducements of a village residence cannot balance the advantages of city life; and few parents living in Toronto would be disposed to send their sons a distance when excellent schools are at their doors. But educational and financial interests blend. The number and class of students supplied by the locality will influence the finances. The impression prevails that the best of educational advantages are afforded by the city. Hundreds would send to Toronto for tens that would send to a village or small town. Among these would be many of the best business and professional men who wish for their sons not a literary training only, but an education—to see men and things as they cannot in small places and to imbibe somewhat of the enterprise they witness. These influences are spurs to students in their preparation for active life. Nor are these incentives—incentives to industry and high attainment which country villages fail to supply—unfavorable to morality and religion. Rather are they effective in fostering sentiments of self-respect and development which, without them, might never exist. Incentives to vice may more abound in cities than in small towns, but safeguards are also more numerous and more powerful. Villages and towns may be more dangerous to morals than cities.

Dr. Olin, whose religious character and literary standing give to his words the stamp of authority, says:

'There is no field for discipline, or action, or enjoyment like the thronged centres of population and business, where the battle of life is waged upon the largest scale and the incentives to strenuous effort are ever the most urgent and significant. The citizen has ever before him the best models for imitation; the best means for the cultivation of the intellect and acquisition of knowledge, the ablest men in arts and science, the most learned and famous in the professions, the most eloquent speakers, the most attractive writers, diffusing such intelligence and refinement as are not found in rural districts.'

Several letters followed, with suggestions of sites, one of them near Pembroke.

In the *Guardian* of February 27th a communication, signed "Nimmo" appeared, in answer to "X. Y.," and opposing a city location because of the expense and the dangers to students. Several other letters were written on the same side, but only one or two in favor of a city.

When "Nimmo" and those siding with him had written until they thought the question settled, "X. Y." replied to them in bulk, maintaining his views and fortifying them by instancing the locations of great Educational Institutions in many countries. The upshot for the time was a generous offer by the people of Cobourg to enlarge the grounds and build a Science Hall, so keeping the college in their town. But time works changes. Victoria College, though too long delayed, did come to Toronto, and the predictions of "X. Y.," then a young preacher on probation, who had studied in Toronto, were fulfilled. "Nimmo" was Mathematical Professor in Victoria College, until, weary of the monotony of a "small town," he sought for variety and vivacity in city life.

Towards a Ladies' College the Methodist people of London offered a site of several acres in the centre of the city and a substantial sum towards the buildings;

but their generous offer was too early to be appreciated at its value, and no action was taken.

The Rev. Thomas Hurlburt had made a beginning at Rossville:

'My hands, head and heart are full—so many interests to attend to. Printing office in disorder; have examined 10,000 syllabic characters and struck off the Ten Commandments. I send you a copy. I can now print Chippewa, Cree and English—all the books we want, when I get paper and ink.'

The contributions at the Richmond Street missionary meeting, Toronto, amounted to £80. One gentleman offered £25 towards sending more men to the North-West. The deputation failed to appear at the Collingwood meeting, 'but,' said the Rev. Joel Briggs, 'the time is not far distant when Collingwood will become self-supporting and one of our best circuits.' The earnest efforts of the ladies secured £20, and offerings for a new church rose to £220.

Many circuits report revivals—Cooksville, Brantford, Brighton, Morris, Belmont, Nanticoke, Cobourg, Picton, etc., with additions ranging from 20 to 200.

New churches were built at Millbrook, Matilda, Belmont, Williamsville, Portsmouth, Picton, L'Orignal, etc.

Matilda, March 31st, 1856:

'During the past winter I visited the Kemptville, Smith's Falls, Merrickville, Winchester, and Cornwall circuits and found the missionary cause progressing, with a strong hold on the sympathies and prayers of a large portion of the community. The deputations, fearing neither snowstorms nor the biting winds, are entitled to gratitude. Fair-weather men would not suit this work. The new stone church in Matilda was dedicated on the 2nd inst., the Rev. Wellington Jeffers, of Montreal, preaching morning and evening. A protracted meeting followed, in which about 140 have professed faith in Christ, and the work is progressing with unabated power.'—James Gray.

'As the Lord blessed the house of Obed-Edom, when he took the Ark, so when we were denied more spacious places, a kind friend in Morpeth opened his house. That father and mother had the happiness of hearing their six adult children profess faith in Christ and meeting them at the Lord's Supper.'—W. Dignam.

The Rev. John A. Dowler, of Morris Mission, says:

'I never saw greater liberality, circumstances considered; mothers putting pieces of silver into the hands of their children, one of them only six months old, and holding the little hand over the plate—an impressive sermon. One of the collectors, before going out, prayed God to give her one pound a day. She was sorry she had not asked for more, as during the week she and her companion secured six pounds. A small mission house has been raised. More laborers are required.'

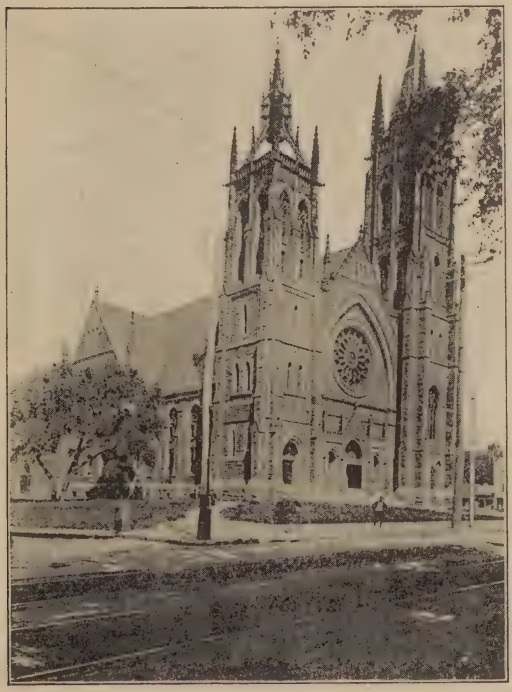
Wallace Mission—Rev. James M. Clarke writes:

'About four years ago this entire mission was a wilderness. As settlers moved in they were visited by preachers from the Peel Mission. The two or three preaching places have increased to ten, with eight classes and over a hundred members, who show a willingness to support the cause. I think we shall raise as much missionary money per member as some of the wealthy circuits. Our new church was dedicated on the 16th ult. by Rev. Lewis Warner.'

'A few years ago the Belmont circuit was only the extreme end of the London Circuit. In 1853, with two or three appointments and as many classes, it was made a separate circuit and was somewhat enlarged by Rev. E. L. Koyle. During the last eighteen months under the laborious and much loved Rev. Wm. Savage, it has grown to nineteen preaching places and nearly as many classes. Whole families have been brought to God and the work is still progressing. Sabbath Schools have been opened, two churches built, five more and a parsonage are in course of erection. It is only a few years since the hardy settlers entered these forests. Truly the Lord hath made the wilderness to blossom.'

On Nanticoke Mission about thirty new members were received; in Cobourg over a hundred.

Mr. John Boomer was born in Nova Scotia in 1780, came to Upper Canada and settled in Esquesing in 1819; in 1821 he married Miss Sarah Ann Crawford, of York, one of eight sisters recently from Ireland. Their house was opened for preaching in connection with the Georgetown Mission, and became the Hornby appointment. In 1855 the family removed to Wellesley, where, after a long and faithful life, Mr. Boomer died in April, 1856, leaving a numerous and highly-respected family.



St. James Methodist Church, Montreal.

CHAPTER X.

1856.

FIELDS WHITENING TO HARVEST.

Conference, Brockville—Deaths—Missions—London—Mt. Elgin Sarnia—Punshon—Montreal—Caughey—Desjardins Canal—Ferrier—Toronto—Clinton—Mitchell—Kincardine—Howick—Beauharnois—Edmonton.

The Conference of 1856 was held in Brockville, commencing on the 4th of June.

President—Rev. Enoch Wood.

Secretary—Rev. Jas. Elliott.

Into full connection—Wm. Sutton, Wm. D. Brown, Orrin H. Ellsworth, John Wakefield, Joseph E. Sanderson, B.A.; Thomas D. Pearson, Samuel D. Mandsley, James M. Clarke, Joseph L. Forsyth, Andrew Edwards, Edwin Peake, Thomas Charbonell, Robert Brown, James Preston, Francis Hunt, Richard L. Tucker.

The Rev. George C. Whitlock was received from the Methodist Episcopal Church, U. S., and appointed to a Professorship in Victoria College.

Forty young men were received on trial.

Died—William Case, Oct. 19th, 1855, aged 75 years.
Francis Chapman, Nov. 19, 1855, aged 36 years.
Thomas Peacock, Jan. 12th, 1856, aged 38 years.
David Youmans, Feb. 14th, 1856, aged 84 years.

Book Steward—Rev. George R. Sanderson.

Editor—Rev. James Spencer.

Members, 39,015; increase, 1,120.

	£	s.	d
Contingent Fund	£1,572	15	2
Superannuation Fund	853	1	8
Chapel Relief Fund	150	10	3

The Revs. John Hannah, D.D., and Frederick J. Jobson, Delegates from the British Conference, and the

1. Aikens, Hon. J. C.
2. Boyle, Robt., D.D.
3. Griffin, W. S., D.D.
4. Whitlock, Rev. Jesse
5. Mrs. Jesse Whitlock
6. Abbs, Rev. George
7. Savage, Rev. David
8. Walker, Mr. Robert
9. Lounsbury, Rev. Edward

Rev. Robinson Scott, of the Irish Conference, were introduced. The sermons and addresses of these visitors were very highly appreciated. The Rev. Robinson Scott preached the ordination sermon.

The reappointment of Rev. Enoch Wood as President and the Rev. John Ryerson as Co-Delegate was requested.

The Rev. Anson Green, D.D., was appointed Delegate to the British Conference, and the Revs. W. Ryerson, S D. Rice, and G. R. Sanderson to the Eastern Conference.

The Conference closed on Friday morning.

The Rev. Peter Jones, our pioneer Indian missionary, died on the 29th of June, 1856, in his fifty-fourth year. He was converted at a camp-meeting in Ancaster in 1823, at the age of twenty-one. In 1825 he was received as a probationer for the ministry, and proved a faithful and successful missionary.

Camp-meetings were held during the early summer months on the Cookstown, Blenheim, Belmont, Ameliasburg, Owen Sound, London, Millbrook, Guelph, Yonge Street, and other circuits. A brief sketch of the Ernestown camp-meeting may be taken as a sample of many:

'Under the superintendence of the Rev. Ch. Fish early and efficient preparations were made. About 60 tents were built and a large canvas tent obtained for special uses. The services were begun on the 19th of June, 1856, and a very gracious influence pervaded the congregation from the first. On Sunday morning eight class-meetings were held in the tents. Immense multitudes attended the public services during the day, and the prayer-meetings following the preaching, were seasons of great power. On Monday evening a wonderful influence rested upon the people, their restrained emotions broke forth and anxious ones fell upon their knees wherever they were. Soon the shout of victory was heard in Charles Wesley's hymn of triumph—

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And, Father, Abba, Father, cry."

'The work of soul-saving advanced blessedly through all the services. On the eighth day a love-feast was held and seventy-five persons gave their testimony. The Lord's Supper was administered to 458. Through that day and evening the services were continued, and in the prayer-meeting next morning some souls were set free. This is the fourth meeting on this ground in successive years and the results in each have been glorious.'—Mitchell Neville.

'At the Peel camp-meeting so glorious were the manifestations of divine power that the servants of God were constrained to "stand still and see the salvation of God"—the Spirit having free course, and in this manner the prayer-meeting continued until the break of day.'

A lay brother on the Mono Circuit was told of a neighborhood where once the candle of the Lord burned brightly, but now the people sat in darkness. He visited the people, began a weekly prayer-meeting, and soon witnessed signs of revival. The ministers were notified, and in two weeks forty or fifty professed conversion. In a few months a church was built.

Rufus Adams was born in New England in 1783 and died in Acton, May 6th, 1856, in his seventy-third year. When twenty-eight years of age he united with the Methodist Church. He was a diligent student of the Scriptures, and proved the sincerity of his faith by a well-ordered life and godly conversation.

Elizabeth, daughter of Mr. Henry Leadley and wife of Mr. Richard Murphy, Toronto, died on the 15th of August, 1856, at the age of twenty-one years. When fifteen she sought and found the peace of a living faith, and adorned her profession.

"Shall I ask thee back, my child?
Back—and leave thy spirit's brightness!
Back—and leave thy robes of whiteness!
Ah, nay! I'll wait Heaven's high decree
That brings my spirit home to thee."—FATHER.

Francois Pepin, French missionary, writes from Quebec, November 15th, 1856:

'I arrived in this city a year ago; visited my godfather and was well received. I gave him a New Testament. He read it and said he loved it. In distributing some Bibles, I found a poor family, nine children, and the father out of work. From some friends I obtained clothes and bedding, and gave them a Bible. Several are reading the Bibles and other books. I have a singing class and Sunday School. Some of the boys and girls have been beaten for reading the New Testament. The priest said it was a bad book and must be burned.'

The Hungerford Mission:

'Through the efforts of Billa Flint, Esq., the Government opening the Addington Road and our missionaries carrying the Gospel to the new settlers, the wilderness is beginning to blossom. Br. Baxter has a new parsonage built in the centre of the mission and there is to be a church in Tweed.'

Over £11.000 were given towards opening missions in the North-West.

Mr. Lindsay Crawford came from Ireland in 1819, and settled in Trafalgar, afterwards removing to Hamilton. From the age of twenty-one he was a faithful member of the Methodist Church, as steward, trustee, and leader, until his death, November 22nd, 1856, at the age of forty-five.

The Toronto Wesleyan Dorcas Society expended over £40 during 1856.

The Rev. Thomas Woolsey's work includes Rocky Mountain House, Fort Assiniboine, and Lesser Slave Lake. The Blackfeet tribe had made a treaty with the Crees, and seemed well disposed towards the missionaries.

New churches have been built on the Sidney, Elizabethville, Mt. Bridges, Aylmer, C.W., Prescott, Stratford, Bradford, Toronto, Mono, Reach, Churchville, Knowlton, and other circuits.

About 1838 a new church was built in Oakville, but was so heavily in debt that it was eventually sold, and Methodist interests were low. In 1848 the new Temperance Hall was rented and prepared for worship. Class-meetings, prayer-meetings, and special services were held, adding many to the Church. A new church was proposed and built in 1853. A recent revival and the reception of about a hundred new members render an enlargement of the church necessary.

'The missionary income in the London District is likely to be in advance. On the London Circuit our people are talking of $1,000 as their offering. The times are said to be strangely hard and money very tight, but duty calls and the claims must be met. We are projecting three new churches, to cost seven or eight thousand dollars.'—John A. Williams.

The Rev. W. Dignam on a missionary tour:

'After a drive of twenty-five miles through biting cold we reached Mount Elgin Institute, and the sound of the supper bell was welcome music. I asked about the excellent plate of buckwheat pancakes, and the Superintendent replied: "My boys and I sowed four acres and raised over a hundred bushels. All you see, except the coffee, is, I believe, the produce of our farm." A chapter was read and the singing was positively charming, the several parts carried without the slightest hesitation. In the ladies' workshop you may see cutting, fitting and sewing, economy in all branches; and some of these young seamstresses can make their own garments. In the cellar we saw a great stock of flour, a barrel of beef, pyramids of white, firm bacon, great cakes of tallow, butter-crocks, cheese, vegetables, honey —all from their farm. We went upstairs, to the post office, the library, the wash-room, with its basins and towels, where Indians learn to wash and be clean.'

A Vermont visitor's call at the Indian settlement, Port Sarnia:

'It surprised and interested me to learn that the whole tribe was Christian, and many actually converted. Calling at the Chief's house, his wife opened the door and with an easy grace pointed me to the neatly furnished parlor. Around the room were likenesses of the Governor, Wesley, Peter Jones, Peter Jacobs, etc. Presently the Chief entered with his son and daughter. The son acted as interpreter. The daughter was the only squaw I had seen that came up to the idea I had formed of Indian female loveliness. She took a likeness from her bosom and gave such a sweet, flute-like laugh as her brother told me who it was. They all enjoyed the pleasantry and asked me to come again.'

A Methodist Episcopal church was built in Jerseyville, and on the day of dedication services in the Wesleyan Church were withdrawn. The best of feeling was manifested and the courtesy duly acknowledged.

A Sunday school convention was held in Kingston, February, 1857; about 300 delegates attended, some from the United States. During the day the sessions were held in the Methodist Church and in the evening in the City Hall.

Exeter Hall, London:

'An extraordinary scene was witnessed on Tuesday night, when the Rev. W. M. Punshon lectured on "John Bunyan" to the Y. M. Ch. Association. At the close of his marvellous oration, the whole mass rose to their feet as by one impulse; cheering and waving of handkerchiefs continued in repeated bursts of enthusiasm.'

On the 25th of February, 1857, the three Methodist congregations of Montreal held a meeting in the lecture room of Great St. James Church to consider the removal of their debt of £12,000. The trustees offered to give £4,000 if a similar amount were raised by the congregations. The offer was accepted, and a total of £10,000 subscribed.

The Rev. E. B. Harper's testimony:

'I have labored with Mr. Caughey through a whole season, have remained on the field after he had gone, have succeeded him where he labored with others and esteem him as an "able minister of the New Testament"; "a man of clean hands and a pure heart," "a good man, full of faith and of the Holy Ghost," by whom "much people" have been added to the Lord.'

A correspondent is anxious for English news: 'We look to England, not only as the birthplace of Methodism, but as the centre of the world's enlightenment and elevation—"the Judea of modern Christendom"—and every scrap of information respecting her political and evangelical doings ought, it seems to us, to be highly interesting to the whole Christian world; and the movements of Methodism particularly so to Canadian Wesleyans in their present relation to the parent body.'

The Rev. William Brown was born in Duchess County, New York, came to Canada in 1795, entered the Methodist ministry in 1815, and died in Wolford, March 5th, 1857, aged eighty-seven years.

Some of the Methodist people of Toronto were aboard the ill-fated train, March 12th, 1857, which plunged into the Desjardin Canal. About sixty persons lost their lives and twenty-five were seriously injured.

The Hon. James Ferrier, after a busy day in Parliament, hurried up to the Yorkville missionary meeting and said some good things: 'In this day we hear much about platforms, new platforms, or new planks in old ones, but the platform on which the Missionary Society rests is the "Rock of Ages." Canada is progressing, and we must keep pace with that prosperity. The Hudson's Bay Territory was not thought of politically until made known by the missionaries. The Company would keep us in the dark, but we intend to colonize that country. Our missionaries will be there to welcome

and to cheer the new comers.' Mr. Ferrier took his seat, but was recalled to tell about Lower Canada. He spoke of the French people, the labors of Mons. Charbounell and others, the French Institutes and openings for Protestants.

Of the Toronto District the Rev. Richard Jones writes, March 21st, 1857:

'A general advance in the District; no falling off anticipated because of the hard times; six new churches erected during the year and about as many more in progress; revivals prevailing in nearly all the circuits and missions.'

At Zion Church, Pilkington, Wesleyans and Primitives labored harmoniously together in a fruitful revival, and both branches of the Church reaped good results. The Ladies' Aid of Clinton presented the trustees with £100 towards a new church. This was an indication of better things for this new village in the "Queen's Bush," to which Mr. William Harland came in 1854. He had been converted in the great revival at Harrison's, Brampton Circuit, in 1850, where he was made a Sunday school teacher and a leader. Coming with his family to Clinton and finding no church, he prepared a place for preaching, and invited the people. The fire was kindled, and has been kept burning. Mr. Harland was the first Sunday school superintendent, and a leader until his death.

'In Mitchell, where about three years ago we had not a class, there is now a large and respectable society, with a house of worship far in advance of some in more pretentious towns. When Mr. Richard Babb came to Mitchell in 1855, it was the head of Mitchell Mission, embracing several townships around, since become separate circuits — Fullarton, Staffa, Moncton, etc. Lucius Adams, I. B. Aylesworth, M.D., and Andrew Smith were some of the earliest ministers.

'In Stratford the new church and other unmistakable

tokens, with the divine blessing, indicate a noble future for Methodism in that town.'

The Rev. Andrew Edwards writes from Kincardine Mission, April 8th, 1857:

'We are beautifully situated on the eastern shore of Lake Huron, 30 miles north of Goderich and about the same distance south of Southampton, and expecting soon to become the capital of Bruce. Our population is about 1,000. Two steamers visit our harbor, in which piers, etc., are being built. The Townships of Kincardine, Bruce and Huron, around us, are fertile and well settled. Farmers from older parts of the province are buying out the first settlers, who are moving further back. Methodism has had but a precarious existence in this county, one man having been sent to wander over six or eight townships. Last year an additional missionary was sent. There are some good Methodists in Bruce Township, but we cannot take up a single Sabbath appointment. Malta and Inverhuron are growing villages, with good harbors. Our enterprising friend, F. Watkins, Esq., of Hamilton, has invested extensively here, and will send a colony. Our church dedication services, conducted by Rev. J. S. Evans, and tea-meeting were all we could wish. More laborers are required.'

Howick Mission, April 15th, 1857:

'At the formation of this mission, last district meeting, we had two classes with about 40 members. We have now six classes, about a hundred members, and a Quarterly Board of ten. An acre of land has been secured in Howick and another in Turnberry, on which churches are being erected. My expenses—£30—are paid, and we expect to return £20 to the missionary fund. Another laborer would be required to fill the openings and satisfy the people.'—J. A. Dowler.

The Brighton Circuit, owing to the number of villages and increase of rural appointments, calls for an increase of ministers and a division of the circuit.

A Hemmingford correspondent regrets the constant removal of Protestant families—fifty from a single mission in a few years—their farms purchased by Roman

Catholics, making it difficult for the Methodist Church to maintain its status, even though we report many conversions.

'The Beauharnois Circuit was taken from the Huntingdon Circuit at the last Conference. The new stone church in Dunham is free from debt. We preach also in four schoolhouses. The ladies undertook a tea-meeting, and provided richly. The speeches were very interesting. In so earnest and sprightly a manner did the Rev. J. E. Sanderson, of Montreal, uphold and vindicate the practical workings of Methodism that the whole audience seemed charmed and convinced. Our financial embarrassment is relieved, congregations are increasing, deep spiritual interest is felt, and there have been several conversions.'—William Hansford.

'The Eaton Circuit,' writes the Rev. R. Wilson, 'is the extreme south-east of our Canadian work, and separated by many miles of forest from the State of Maine. On our arrival we were greeted by a gathering of ladies and their husbands, a bountiful table, and a pleasant social hour, ending in a prayer-meeting. Such a friendly beginning opened the way to united and earnest efforts, followed by showers of blessing, about forty conversions, growing congregations, and good increase in missionary contributions.'

The Rev. Henry Steinhaur writes from Edmonton, May 12th, 1857:

'In entering upon this mission I have had my share of obstacles and hardships; am carpenter, mason, farmer and evangelist, endeavoring to lead the people from barbarism. These duties, with frequent journeyings, have prevented me paying the constant attention to school and translations I could wish. Thirty or forty boys are reading in the Syllabic, but we are much in need of books. The door seems open to the Crees, Assiniboines, Blackfeet, Saucees, Blood Peagans and some others, through efforts made to establish peace. The starvation and sickness of last winter have done much to mollify the hostile tribes. A general assembly is to be held to confirm the peace. I have a message from the Blackfeet, and intend going. I expect to re-

ceive letters left at Fort Pitt by the winter packet. I am happy in the work, and willing to remain, but feel anxious about the education of my children.'

New churches have been opened at Cole's, McVittie's, Kinburn, Morrisburg, Georgetown, Morris Mission, Everton, Scarboro', Bowerman's, etc.

During a revival a sweet little girl named Sarah went home full of what she had seen and heard. Sitting at the table, she asked her father whether he ever prayed. "Your mother or your Aunt Sally put you up to that," he replied. "No, papa; but the preacher said all good people pray. Pa, do you pray?" "Well, you go your way and I will go mine." "Which way are you going, papa?" He began to pray.

THE OLD FORSAKEN HOUSE.

On Mr. Emmanuel Harrison, of the Brampton Circuit, removing to a new brick house, about 1840.

BY REV. MATTHIAS HOLTBY.

It very lately was my lot
To visit a deserted cot
  Which oft had screened from danger
Not only those who called it "home,"
But those who through the wilds did roam—
  The weary, way-worn stranger.

But now, alas! how changed the scene!
'Tis cold, and silence reigns within—
  The inmates have absconded.
"And how is this?" I wildly cried.
Then the old cottage loudly sighed,
  And thus with tears responded:

My master bought this lot of land,
And then he raised me where I stand,
  And finished me at leisure;
'Tis true I was not very fine,
But none excelled me on the Line—
  He viewed me then with pleasure.

To make all safe he hung these doors;
He laid these two substantial floors,
  And reared this neat partition;
And afterwards, to make me fine,
He lined me all around with pine,
  Which mended my condition.

Continued on page 140.

CHAPTER XI.

1857.

CANADA AND BRITISH COLUMBIA.

Conference, Toronto—Chief—Camp-meetings—Temperance—Gifts—Madden — French Canadians — Hamilton — Matilda—East Bolton — Conference, 1858, Montreal—Griffin—Kingston—British Columbia—Missions.

The Annual Conference opened in the Richmond St. Church, Toronto, June 3rd, 1857. President, Rev. Enoch Wood; Secretary, Rev. James Spencer. The Rev. Joseph Stinson, D.D., was present as Representative of the English Conference. He congratulated Canadian Methodists on their advance since he was here fifteen years ago. In England they are raising £100,000 for the relief of church debts. They are building 400 school-houses, also an Institution for the training of teachers, but these will only half supply the demand. The Rev. Dr. Green gave an interesting account of his visit to England.

The Rev. Dr. Raymond and Rev. Wm. Hamilton, Delegates from the M. E. Church, United States, were introduced. The Revs. Dr. Knight and Ephraim Evans represented the New Brunswick Conference.

Into full connection.—Robert Fowler, George Washington, Richard J. Foreman, Wm. Williams, George Cochran, Thos. Atkinson, John W. Byers, Wm. Tomblin, Jay S. Youmans, John Kiernon, John Bate, Samuel G. Phillips, Wm. H. Bakewell.

Forty-five candidates were received on trial.

Died—Peter Jones, June 28th, 1856, aged 54 years;
Simon Huntingdon, Aug. 25th, 1856, aged 55 years.
Benjamin Nankeville, Oct. 9th, 1856, aged 57 years.
William Brown, March 5th, 1857, aged 88 years.

Book Steward—George R. Sanderson.
Editor—James Spencer.
Increase of members, over 2,000.

The Revs. Dr. Stinson and Lachlin Taylor were appointed Delegates to the English Conference. The rule permitting a minister to remain five consecutive years on a circuit was rescinded. Only in a very few cases had the permission been acted upon, and the rule was regarded as an undesired innovation.

A memorial was erected in the Brantford Cemetery by the Ojibway Indians in memory of their departed Chief, Ka-ke-wa-quon-a-by—Peter Jones.

During June, July and August, camp-meetings were held on the Bradford, Nanticoke, Mt. Bridges, Brighton, Millbrook, Hastings, St. Andrews, and other circuits. To meet a very general desire to hear about first things, and to fulfil the request of Mr. James A. Mathewson, of Montreal, made shortly before his death, we insert an account of the St. Andrews camp-meeting, the first, so far as we know, in the Province of Quebec:

'Has a camp-meeting really been held at St. Andrews? and was it successful? Yes, it has been held; and, thank God, it was gloriously successful. The thought of holding it, suggested by Mrs. Phoebe Palmer, was treasured and communicated until time and place were fixed. It was held in a beautiful grove, near the railroad depot and steamboat landing, owned by John Harrington, Esq., who kindly granted us every privilege. At the request of Rev. E. H. Dewart a day of fasting and prayer was conscientiously observed on the circuit. On Friday, July 10th, 1857, the Rev. John Carroll, of Belleville, preached the opening sermon. That evening, and at every succeeding prayer meeting the seat for anxious ones was crowded. After a sermon by Rev. John Gewley, on Sunday, the power of God was displayed, and the interest increased as the services progressed for ten days. Even after the formal closing meetings were continued several evenings. Some of the ministers assisting were: George Young, Joseph E. Sanderson, David Hardie, and such

laymen as Brothers Mathewson, Brandon, Young, Hall and others, of Montreal, with Dr. and Mrs. Palmer, of New York, who were eminently useful. About 150 persons professed to receive justification or sanctification. Dr. and Mrs. Palmer returned with our friends from Montreal, who were the principal promoters of the meeting, and held several services there.'—Elias S. Orr.

St. Andrews, July 28th, 1857.

In the later summer months camp-meetings were held on many other circuits. Of one at Oakville, early in October, the Rev. A. T. Green reported:

'About four thousand were on the camp-ground on Sunday and twelve to fifteen hundred on other days. As nearly as can be ascertained about two hundred were converted. The meeting was attended by the most extraordinary manifestations of divine power I ever witnessed; and the oldest ministers present declared they never before saw anything like it. An impulse has been given to the work of God which must result in much spiritual good.'

On the Consecon Circuit, after the camp-meeting, the revival spirit reached almost every appointment, and over one hundred were received on trial.

'For the Spencerville Camp-meeting earnest prayer had been ascending for weeks. The Financial District Meeting was convened at the same time—Sept. 9th—thus insuring assistance. Dr. and Mrs. Palmer were also present. About fifty tents had been prepared and seats for three thousand. On Sunday the congregation was estimated at nearly double that number. Over one hundred professed conversion, and the revival spread to many other places.'

The Rev. Wm. H. Harvard, D.D., died on the 15th of December, 1857, after an attack of paralysis. He will be remembered as the trusted companion of Dr. Coke on his voyage to India. He was President of the Canada Conference in 1837 and in 1838; Chairman of the Canada Eastern District several years, stationed in Toronto in 1845 and 1846, and returned to England in 1847. He was 67 years of age.

'When we closed our meetings near Prince Albert it was to open in other places. There cannot be less than 200 Methodists now who were not four months ago. The Utica neighborhood is memorable for the first blessed camp-meeting held in this township. We have 36 members in Port Perry and held a tea-meeting to organize a Sunday School.'—W. Savage.

In connection with the great temperance campaign in Great Britain, the Rev. Dr. Arnot, of Glasgow, said:

'People need not take the trouble to tell me I am excited on temperance questions. I know that I am. I would be ashamed before God and man if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister than in all St. Paul saw in Athens. I see men and women perishing in these pitfalls. The number of the victims overwhelms me. My brain is burning. My heart is breaking. The church is asleep, and I am weary with holding in.'

Mrs. Madden, daughter of Rev. David Breckenridge, and widow of the late Rev. Thomas Madden, finished her earthly journey Dec. 22nd, 1857, in her 67th year—owned of God and esteemed by His people.

The Government and the banks are leading the way in a change from pounds, shillings and pence to the more convenient decimal currency.

At the Sunday School tea, Montreal East, Feb., 1858, a recitation by Master John W. Little, "The Children's Welcome to Their Friends," was given with pleasing effect and bright prophecies for the seven-year-old speaker. Prizes were awarded to several members of the "Juvenile Saturday Scripture Class," taught by the pastor.

A Missionary Tea was given in the lecture-room of Great St. James' St. Church, Montreal, in behalf of French-Canadian missions, which, with the addresses, gave promise of more energetic effort in this too-long-neglected field.

The Rev. Rufus A. Flanders, sending an account of the opening of a new church on the East Road, February, 1858, and other local interests, proceeds:

'I regret that the position and successes of Methodism in Eastern Canada are not better understood in the West. Our societies have been making large contributions to the strength and influence of the Church in the Western Province for which they are not generally credited. I am convinced, however, that our happy union is, in the good providence of God, a pledge of much greater success in this Province, amid the institutions of the Papacy. Some efficient means must be employed to bring before the churches of Canada the urgency and feasibility of missions for the evangelization of our French-Canadian fellow-subjects. Let this be done, and what some consider the impregnable system of Popery will be proved powerless before the truth and spirit of God.'

An old-time tea meeting was held in Newburgh, Feb. 25th, 1858. The admission fee was 50 cents, but every seat was occupied. Several sleigh loads of singers and speakers drove out from Kingston. After a sumptuous tea, entrancing music and stirring addresses, Father Rook arose and towards finishing their church offered $50 and fifty acres of land. "Noble!" was echoed through the house. Presently Mr. A. Caton offered $40, if a certain Scotch friend would give the same. "Agreed!" said Mr. Nimmo, "and I will make it $140, if Mr. Caton will make his $80." "I will," said Mr. Caton, and other subscriptions followed quickly. Rising again, Mr. Nimmo said: "If the congregation will raise $160 more, I will give $400 towards the completion of the church." This was soon done, making a total of $1,000—and the good Scotch friend was not a member of this church, but in this way manifested his brotherly love.

Hamilton, March 16th, 1858: 'For the Oakville camp-meeting, last autumn,' several of our people joined in preparing a Hamilton tent. That meeting became a Bethel, and we shared largely in the blessings. Dr. and

Mrs. Palmer, on our invitation, arrived here on a Thursday evening, and we gathered a company to meet them in McNab St. Church. Prayer and fellowship followed. The effect was immediate. Night after night, scores presented themselves for prayer, and the progress was rapid. Dr. and Mrs. Palmer remained a fortnight, and over six hundred names were entered on the register. In power and extent the work surpasses anything I have seen. We have appointed many new leaders and nearly doubled our classes.'—E. B. Harper.

In the North St. Church, London, noonday prayer-meetings were held daily, with deepening interest.

In the Wesleyan Church, Quebec, meetings were held at mid-day and in the evenings, the revival progressing steadily.

The Great Revival—'The wonderful work of God continues with unabated power. All classes seem to be influenced and many incidents of thrilling interest are related.'—*Guardian.*

Matilda and Edwardsburgh, April 29th, 1858:

'To the untiring labors of Rev. Jas. Gray, under the divine blessing, is due the great prosperity of this circuit. At the camp-meeting held in September, near Spencerville, the work of revival received a new impetus; and though our membership was but feebly represented, no little benefit was received. An intense longing for holiness was observable, and special meetings were begun and have been continued in several localities. Over one hundred have been added to our membership and a foundation laid for extensive work.' George M. Meacham.

May 4th, 1858, Alex. Brock, Circuit Steward, of East Bolton, C.E., writes:

'Four years ago the Methodist New Connexion left us, and in answer to our request the Canada Conference sent us the Rev. Joseph Hugill, who labored for two years with great success. He was succeeded by the Rev. Saml. G. Phillips. By additions of new members and improving finances we are greatly encouraged and are

determined to promote the permanency of Wesleyan Methodism on this circuit.'

From Melbourne, C.E., Rev. T. W. Constable writes:

'The past has been a glorious year; nearly 300 persons have been received on trial on this circuit.'

Brantford, May 12th, 1858:

'We commenced our meetings last November, and after five weeks received 37 on probation. In March the ministers of the town agreed to hold union prayer-meetings. They were largely attended—as many as a thousand some evenings. We have held additional services and received about 130 on trial.'—Isaac B. Howard.

New churches have been opened at Uxbridge, Albion, Wellington Square, Newtonbrook, Zion — near Owen Sound—Millbrook, etc.

The Conference of 1858 was opened in Great St. James St. Church, Montreal, on the 2nd of June. The Rev. Enoch Wood, after being President seven years in succession, introduced his successor, the Rev. Joseph Stinson, D.D. The Rev. John Borland was elected Secretary. An address from the official members was read by the Hon. James Ferrier, of which we give extracts:

'As representatives of the Montreal Centre Circuit, we bid you a cordial welcome to our city and the homes of our people, assuring you of the esteem in which you are held as Christian ministers. For the first time your Conference meets in the midst of a people who do not accept the Bible as their only rule of faith and practice. On behalf of these, our French-Canadian countrymen, we earnestly plead, so little has yet been done for their evangelization. We express sincere satisfaction with your fidelity to the principles of Methodism and your determination to maintain our class meetings and the itinerancy. May God help you, beloved fathers and brethren, to fulfil your mission as ambassadors for Christ.'—Robert Campbell, Steward.

The Revs. Dr. Green and Enoch Wood responded. As an expression of appreciation and brotherly love on the part of the laymen, confirming the recent Union, the

effect upon the Conference was unmistakable and assuring.

Into full connection—John W. Savage, Wm. Lund, John S. Clarke, Wm. Hawke, Wm. Savage, James A. Iveson, George Jacques, Wm. Shannon, Geo. McNamara, Geo. T. Richardson, Alex. R. Campbell, John A. Dowler, Edward Cragg, Jabez B. Keough, Wm. Sanderson, Wm. Briden, Luther Houghton, David A. Johnston, James Masson, Peter German, William Scales, James Roy, Andrew Armstrong, Ed. B. Ryckman, B.A., Wm. M. C. Luke, Joseph H. Starr, Wm. Stephenson, John Doel, Amos E. Russ, John V. Wilson.

Thirty-nine candidates were received on trial.

Died—Benjamin Slight, A.M., Jan. 16th, 1858, aged 59 years.

James Morgan, Feb. 4th, 1858, aged 28 years.

James M. Clarke, April 16th, 1858, aged 28 years.

Number of members, 49,023; increase, 7,096.

The Conference Love-feast began at 8 o'clock Sunday morning. The ordination sermon was preached by the President. The reception of the young men on Friday evening, the ordination and other services of Sunday, and the public evening meetings were new to Montreal and were richly enjoyed by the Methodist people. On Tuesday evening the ladies invited the Conference to a tea in the lecture-room, after which the audience returned to the church, where an address and testimonial were presented to the Rev. Enoch Wood. The address, signed by Silas Huntingdon and about sixty other young men, was read by J. E. Sanderson. A beautiful Bible bore the following inscription:

"Presented to the
Reverend Enoch Wood,
on retiring from the office of President of
The Canada Wesleyan Conference,

By and on behalf of the ministers ordained by him during the seven years of his Presidency, in token of their

affectionate regard and high appreciation of his services during the term of his administration."

Some months before, a gold watch had been offered for the best essay on "The Inconsistencies of the Use of Tobacco by Christian Ministers and People." The watch was awarded to the Rev. Edward H. Dewart, of St. Andrews, and presented on this occasion. The Hon. James Ferrier offered a gold watch or $50 for another essay, subject to be chosen, to be competed for by young ministers of not more than ten years' standing. A second prize of $25 was offered by D. Torrance, Esq., and a third of $15 by Robt. Campbell, Esq. An address from the Primitive Methodist Conference, expressing sympathy and brotherly love, was received and replied to.

Resolved, "That this Conference regards the practice of reading sermons from manuscript in their pulpit ministrations as contrary to the spirit and usages of Methodism and detrimental to the efficiency of the ministry; and therefore directs that each candidate shall be examined on this point by the District Meeting."

In the English Conference the reading of sermons in the pulpit was most severely condemned.

The Rev. William Arthur said:

"Every man who sets that example in Methodism sets a downward example. Our fathers found a reading age; they made it a preaching age. Let us keep it up."

The Rev. Thomas Jackson said:

"I would not for the world practise the reading of sermons in the pulpit. It must never be the practice of Methodism."

The Editor and the Book Steward were re-elected. The review of an unusually successful year and careful consideration of the many and varied interests of the Church occupied ten days, and the sessions, so full of pleasurable excitement to ministers and people, came to a close on Friday night. To meet in Montreal for Conference was a new and delightful experience to most of the ministers, and the vote of thanks they tendered for

the cheerful and generous hospitality they had received was given most heartily.

The Rev. Jabez Bunting, D.D., died on the 16th of June, 1858, in the 80th year of his age and 58th of his ministry.

New churches were dedicated in Clinton, Bridgenorth, Orwell, Mt. Pleasant, Alma, Ridgetown, Selby, Newburgh, Hastings, Trowbridge, Orillia, Orangeville, St. Thomas, St. Mary's, Sherbrooke, etc.

During the summer, camp-meetings were held near Aurora, Smithfield, Delhi, Cookstown, Richmond, Newburgh, Brockville, Hemmingford, Sherbrooke and many other places.

Of the Simcoe meeting, Rev. W. S. Griffin writes, Sept. 1st, 1858:

'Every service from first to last was attended with the divine blessing. To the mere spectator, Sabbath was the high day—such an immense concourse of people, so respectable, so orderly; but the Wednesday following was the high day to the children of God. Such a love-feast the eldest and the best among us never saw. It was easier to speak than to be silent. There were far more witnesses for Christ than could be heard. The place was holy ground; it is holy ground still. Fifty or sixty professed the blessing of perfect love, and nearly as many pardon. Where there had been scarcely a witness to the cleansing blood of Christ, the number seems great. Incalculable are the blessings received.'

Many similar records might be given. Later in the season other meetings were held near Goderich, Meaford, Grand River, Woodstock, Meadowvale, Belleville, Perth, Ottawa, etc., accompanied and followed by such displays of saving power as can never be forgotten.

The Picton Camp-meeting:

'Will be called the "Long Camp-meeting," lasting twelve days. On some days the rain came down in torrents, but the congregations were good, nearly 5,000 each Sabbath. The discourses were sound, simple, earn-

est and effective. Some exhortations of lay brethren equally forcible. A young lady who laid a wager that she would not be converted gladly paid her foolish bet. The most sanguine expectations did not approach the good accomplished. Over a hundred professed conversion and about half as many sanctification. Scores of others could not conceal their emotions. One of the senior ministers gave a Bible to each of sixty converts, as a memorial. Great credit is due the sisters for the welcome they gave to well-filled tables.'

St. Vincent Camp-meeting:

'From the beginning there was no dry, insipid season, but a steady hallowing influence which found its way to every heart. Almost every service was crowned with success. Our oldest brethren say it was one of the most powerful seasons they ever realized. The best wine was kept for the last. On Tuesday morning all were before the stand for the farewell fellowship meeting, and clear-flowing testimonies were given—a blessed service, never to be forgotten. Then old and young surrounded the Lord's table and partook of the sacred emblems. Wave after wave of heavenly influence overspread the people. With deep emotion, in procession, we sang, "Oh, What a Joyful Meeting There," and, bidding each other farewell, went everyone to his own home.'—John L. Kerr.

During the autumn very gracious revivals prevailed on many circuits, and ingatherings from scores to hundreds were reported. It is not possible to tell by figures the actual good accomplished, and the numbers given may be liable to large discount. The same might be said of the thousands added to the Church under the labors of the Apostles. But those who had most to do with those early Canadian revivals and were life-long witnesses of the results, have borne ample testimony to the Scriptural character of the general average of those conversions, as shown by their fruits. Repentance, the new birth, pardon and holiness were not preached as forms or professions, but as blessed realities, experienced and attested. There was no uncertain sound in the preaching;

the converts were living witnesses, able and willing to tell what the Lord had done for them, and became "living epistles, read and known of all men." The great majority of the members of the Methodist Church have been born into the kingdom in connection with revival meetings. We have no controversy with those whose conversion may have been brought about without any such means. The conversion of Saul of Tarsus on the way to Damascus was as genuine as those at Pentecost. "There are diversities of operations, but it is the same God who worketh all in all."

In the autumn of 1858, very successful efforts were made in Kingston for the special benefit of the children and young people. About a hundred children were enrolled in a Saturday Scripture class, in which they became deeply interested. A Young People's Society was formed for social, literary and religious work. In addition to private meetings and exercises, a public meeting was held once a month, at which some of the best papers were read and addresses delivered. Occasionally special lectures were given by strangers. This movement awakened deep and lasting interest, drew large attendance, and was the means of enlisting many young people permanently in church work. In connection with it, public services were held in the park; then a fine hall in the City Buildings was rented and fitted up as a second church, from which sprang the Queen St. Church. Dr. Lavell, Messrs. Cowan, Sweetman, Britton, Skinner, McCammon, Clarke, the Tandy Brothers and other young men faithfully aided the junior minister in the initial stages of this work. The services of the Misses Butler, Overend, Clarke, Shaw, Mrs. Philips and many more were not less helpful in these early endeavors to enlist the young people of the Church in earnest co-operation for the general good.

The Pacific Coast.—The gold mines excitement and

consequent rush of adventurers into British Columbia made fresh demands for missionary labor. Many urgent appeals were made for missionaries. A former resident of New Brunswick wrote:

'There are thousands here who may say, "No man careth for my soul"—wanderers who were trained in our schools and churches, and remember who taught them to lisp the name of Jesus. "Come over and help us." If the right man can be found, a flourishing cause can be established that will bring glory to God and peace to men.'

The English Committee offered £100 towards opening a mission. The Canada Missionary Executive took up the project, and, encouraged by liberal offers, determined on sending men into that distant but needy field. The Revs. Edward White, Arthur Browning, Ebenezer Robson, with Ephraim Evans, D.D., as Superintendent, were selected, and accepted the call. On the 16th of December, 1858, a valedictory service was held in Richmond St. Church, Toronto, and a farewell breakfast the next morning, in St. Lawrence Hall. These services were attended by ministers of many churches, and by laymen from many places, all alive to the importance and grandeur of the project, and eager to promote it. In a few days the missionaries were on their way to New York, where another valedictory service was held in their honor, the Revs. Dr. McClintock, Bishop Janes, Dr. Bangs, Francis Hall, Esq., and others manifesting deep and generous interest in the mission. The Rev. Dr. Green accompanied the mission party to New York, and assisted in arrangements for the long voyage. Kingston, from which Dr. Evans had been taken, was left in charge of the junior minister, J. E. Sanderson, until the Rev. Wm. Pollard should arrive from Three Rivers.

Flinton Mission—

'When I came to this mission we had ony four regular appointments. Now we have ten and are extending far

back, fifty miles up the Addington Road, and have nearly doubled our numbers.'—Luther Houghton.

The Goderich District, of which Rev. Thos. Cosford was Chairman, this year had ten circuits and missions and seventeen ministers and probationers, with a membership of 1,866. Of the Mitchell Mission on this district, Rev. Geo. H. Cornish writes:

'I was sent to this Mission, with the Rev. John S. Evans as my Superintendent. It was my first field, extending into four townships, and had fifteen preaching places. On Sunday, June 27th, I opened my commission with a sermon from 1 Cor. 1: 23, travelled 20 miles on horseback, preached three times and met two classes. Monday, 28th, I rode 9 miles to attend a S. S. Anniversary and tea held in the bush, and gave an address. Tuesday rode 10 miles to the village of Moncton, visited 13 families, praying in each home, and in the evening preached to a congregation of 35 in a private house. Wednesday returned to Mitchell, visited four families on the way. Friday rode 15 miles, visited 8 families. Thus in my first week in the work I had made 70 miles on horseback, preached 4 times, met 2 classes and visited 35 families, widely scattered in a new country. On my second Sabbath my subject was "Christ lifted up." Many in my congregation were melted to tears. A girl of ten summers, convinced of sin, began to cry for mercy and soon obtained peace. In conversing with her the next day about the great change, she told me—"I just said, 'My Saviour!' with all my heart, and then my burden was gone." In her room that night she was heard praying for her brother. On a subsequent Sabbath five persons were led to accept the great salvation. I felt I could truly say,

"Oh, 'tis worth living for this
To administer bliss
And salvation in Jesus' name."

These townships are not much cleared as yet, but the lots are all taken up and are fast being settled; the land is good and will be very productive.'

Ottawa, Jan. 20th, 1859:

'Our work has been reviving through the ordinary means. Though the names of many have been struck off, we have an advance of fifty; and if we value fidelity to Methodist rules our membership is doubled. Not only is attendance at class and prayer meetings quadrupled, but the Sabbath congregation is greatly increased and funds in advance. After a tea-meeting about $1,000 was subscribed towards wiping off our church debt, and we may get as much more.'—John Carroll.

The 33rd Annual Missionary Report says:

'The last year has been somewhat different in its receipts from previous years, owing to the disastrous revulsion in American finances and unwarranted Canadian speculation. But these exceptional circumstances do not dishearten the Society's supporters nor the Committee's confidence in the support of its 150 missions and 220 agents.'

The Rev. Thomas Hurlburt writes from the North Shore of Lake Superior, Jan. 21st, 1859:

'These Indians are some of the most destitute and wretched of their race. But they have been reached by the Gospel, and some of our native converts are laboring successfully among them. Last summer I baptized 43, and we propose a camp-meeting next summer, to which many may come two hundred miles. Nothing of this kind has ever been attempted on the North Shore, and we think it very important to get as many as we can together for a week. We shall need for them ten barrels of meal or flour, fish-hooks, lines, etc. Could a few of our friends furnish these supplies? John McDonald, Esq., Toronto, would receive and ship them.'

Orangeville, February, 1859:

'When this locality was made a separate circuit there were about half a dozen members. We have been favored with success, and a neat church, 26 x 36, was opened last Sabbath.'

Victoria, B.C., February 11th, 1859:

'Yesterday morning we cast anchor in this harbor, five weeks from New York. Our good Brother Pidwell

came aboard and escorted us to the house prepared for us. The site of the town is pleasant, but there are few houses. The principal streets are being macadamized. The Union Jack and the Stars and Stripes float side by side—emblematic, I suppose, of the unity prevailing. Policemen walk the streets and everything is orderly. We begin preaching on Sunday, and prospects are good. Places in the distance are opening up and news from the gold fields is encouraging. We want men and women to give this colony a truly British stamp.' — Arthur Browning.

The Rev. Edward White writes, a week later:

'The new Police Barracks were hastily fitted up for our services on Sunday. They were half filled in the morning, and in the evening crowded; the people seem hungry for the word. The climate is fine; no frost, nor snow, except on the mountains. Last June there were not more than twenty buildings outside the Company's fort; now over five hundred, about fifty stores and a dozen hotels; board, $1.50 to $3 a day. The population is about 3,000. Lots are selling from $100 to $10,000. Government lands are $2.50 an acre in British Columbia and double that on the Island. Governor Douglas and Lieut.-Col. Moody are a terror to evildoers. There are probably 50,000 miners, and more on the way. We have found the officers of the Company kind and gentlemanly. We had the honor of dining with the Governor. Apples are 40c. a lb., bread 12 1-2c., butter 50c., cheese 50c., beef 25c., coal $16 a ton.'

March 7th.—Rev. A. Browning writes from Nanaimo, eighty miles from Victoria, telling of the wonderful mines, the medley population, the many Indians and the wrongs they suffer, the prospect for gold up the Fraser, the prevailing lawlessness, and the work before the churches.

Rev. E. White writes again. Queensborough, B.C., April 3rd:

'It is now six weeks since I wrote you, and I should have something new to communicate, in a country where changes are so sudden and so great. But it has been the

"rainy season," during which improvements languish. There is much building in Victoria, the miners in the upper country are at work again, steamers are loaded with passengers for the gold regions. There is some open prairie ready for the plough. An Indian Chief has a large farm, well stocked with horses, cattle and poultry. He sells beef to the miners at 50c. a lb. Potatoes of good quality are abundant. This town is to be the Capital. Col. Moody, with sappers and miners, commenced operations a month ago. There are about twenty tents and some small houses. The town is beautifully situated, fifteen miles from the mouth of the Fraser and about eighty miles from Victoria. Many trees are twenty to thirty feet in circumference and two hundred in height. Yesterday, on the trunk of an old spruce, I preached to about fifty men and the only white woman in the place. The Company has given us a site in Victoria for church and parsonage. We are in the best of health.'

Mitchell Mission: 'In February, Rev. John S. Evans, began special services at Fullarton Corners, where we had a small but devoted class of twelve members, who for some time had been praying, "O Lord, revive Thy work!" The first week gave us showers of blessings, and several were brought into the joyful assurance of sins forgiven. Tuesday, 15th, attendance increasing, a dozen seekers at the altar, several set at liberty. Wednesday, 16th, six more set at liberty. Thursday, 17th, a glorious time, seven more were made to rejoice in God. Friday, 18th, Bro. E. preached to a crowded house with great power, and several more were able to sing, "My God is reconciled." The revival flame spreads, the whole community is being aroused. Sabbath, 27th, forty-eight met in class and told how the love of Jesus had been flooding their souls. Such a meeting had never before been held in the place. Hallelujah, the Lord reigneth! Thus He answers prayer and gives us the desire of our hearts in the conversion of souls. At the District Meeting held in Clinton last week nearly every Circuit and Mission reported a year of spiritual prosperity, and there is an increase of about three hundred on the District. Praise the Lord!' GEO. H. CORNISH.

Of Methodist women in Toronto, perhaps no one is more worthy of record than Mrs. Margaret Taylor, widow of Mr. Samuel Taylor, and sister of Mr. John G. Bowes, who was Mayor of Toronto, 1851-3 and 1861-3. She was for many years one of the most fervently devoted members of Adelaide St. Church, an earnest advocate and consistent example of holiness in heart and life. She died on the 28th of March, 1859, at the age of 53 years.

THE OLD FORSAKEN HOUSE.

Continued from page 122.

In me the Word of God was read
Both night and morn, and prayer was made,
  And lo! th' Almighty heard it;
And often when His praise was sung
With thankful heart and cheerful tongue,
  We felt He did regard it.

Year after year thus rolled away,
And peaceful night succeeded day,
  The gains our toils rewarding;
We had our troubles, that is true,
But so comparatively few,
  They were not worth recording.

But ah! a mighty change took place;
I saw it in my master's face
  As he began to grumble;
He said that I was growing old
And could not screen him from the cold;
  He feared that I should tumble.

To reason then was of no use;
Resolved to build another house
  He was at once decided;
The bricks were burnt, a plan was drawn,
The stones were hauled, the timber sawn,
  And all things else provided.

Across the creek I chanced to look,
And thought I saw the chimney's smoke—
  Or else my eyes deceived me;
I fixed my specks and looked again,
And then I saw it very plain—
  But dear, O dear! it grieved me.

Nine of twenty-one stanzas.

1. McDougall, Rev. George
2. Swann, Rev. Matthew
3. Burns, Rev. William
4. Dewart, E. H., D.D.
5. Mrs. Letitia Youmans
6. Stewart, Charles, D.D.
7. Sanderson, Rev. J. E., M.A.
8. Irwin, Mr. Robert
9. McDonagh, Wm., D.D.

CHAPTER XII.

1859.

UNIVERSITY AND COLLEGES.

Conference, Hamilton—University—Colleges—incidents—Cornerstone—Freshman—Browning—Palmer — Hurlburt — Memorials—Biggar—Vandusen—Primitives—Parliament—Old Blue Church.

The Conference opened in John St. Church, Hamilton, on the 1st of June, 1859.

President—Rev. Joseph Stinson, D.D.; Secretary, Rev. E. B. Harper, M.A.

Into full connection—John C. Ash, Wm. H. Laird, Alfred Andrews, Jonathan E. Betts, Th. Cobb, John N. Lake, Th. S. Howard, Samuel Tucker, James E. Dyer, Isaac Crane, Henry Bawtenheimer, Wm. R. Dyre, Wm. Hay, Alex. Sutherland, James F. Latimer, Samuel Down, Jas. Hughes, Jr., Wm. L. Scott, John Jackson, James Thompson, Wm. Short, Alex. Drennan, Wm. Norton, Ed. E. Sweet, Edward Ward, Wm. Hansford, Benj. Cole, John Hough, John Davies, Hiram Fowler, Edward Barrass.

Rev. David Hunt was received from the Primitive Methodist Church.

Forty-three candidates were received on trial.

Died—Samuel C. Seeley, 1859, aged 27 years.

Thos. Fawcett, March 20th, 1859, aged 51 years.

Book Steward—Anson Green, D.D.

Editor—James Spencer.

The Rev. Dr. Stinson was requested as President and the Rev. Richard Jones as Co-Delegate for next year.

Number of members, 39,400; increase, 4,261.

	£	s.	d.
Superannuation Fund	1,722	19	2
Contingent Fund	1,617	1	6
Chapel Relief Fund	362	13	1

A series of resolutions in regard to Victoria College

was adopted, the last of which was, "That Victoria College is justly entitled to share in the Legislative provision for Superior Education.

'Our visit to Hamilton was mainly in view of attending the Wesleyan Conference. Nearly 300 ministers were in attendance—intelligent and spirited as found in any church or country. The President is a fine specimen of English Wesleyanism, dignified, yet congenial. His predecessor, Rev. Enoch Wood, is Superintendent of Missions, full of tact and ability. This church has the genius to work among all classes, and its prospects are pleasing.'—*Buffalo Christian Advocate.*

By certain Toronto papers the Conference resolutions regarding Victoria College were represented as an attack on Toronto University and Upper Canada College. They were replied to in *The Guardian,* and the idea of a Provincial University, with a common relation to all the Colleges of the country was maintained. To accomplish this ideal and so meet the necessities and the demands of the country proved to be a difficult task, requiring time and effort. Toronto University and Upper Canada College were not only using up an income of £20,000 a year, but receiving in addition £1,100 from the £5,000 appropriated for general Superior Education. An Act had been passed in 1853, providing for the affiliation of other Colleges with the University of Toronto; and that the surplus, after paying the expenses of the University and University College, should be devoted to the promotion of collegiate education in Upper Canada. But as no surplus was probable, the Bursar showing an expenditure of over £60,000 in a single year, such strong representations were made to the Government by the Colleges concerned that a Committee of Investigation was appointed. Public meetings were also held throughout the country to awaken general interest and obtain fair treatment of all the Colleges.

On many circuits camp-meetings were held, and with

the usual success. Of the one held on the Gosfield circuit, Rev. Thomas S. Howard gives some remarkable incidents:

'On Monday afternoon, when the prayer-meeting closed, many were carried to the tents, overpowered. After the lapse of five hours I saw five persons still lying and unable to speak or move. On Tuesday evening four persons fell to the ground while we were singing. On Wednesday our parting love-feast began at 8 o'clock. When an invitation was given for penitents to come forward, a young man under conviction attempted to leave, and when his mother showed signs of sorrow a brother said: "Let him go; God will bring him back." He fell, stiff as a corpse, and cried for mercy. I never attended so interesting a camp-meeting.'

Dr. Stinson attended the camp-meeting on Christian Island, crossing the Georgian Bay in a furious gale. He baptized several and administered the Lord's Supper.

On the invitation of Dr. Evans, Revs. E. White and E. Robson visited Victoria for the laying of the corner-stone of the new church.

'We could not fail to observe the marked improvement made since April: a new bridge across James' Bay, new Government buildings, stores, private residences, banks and the new parsonage. The corner-stone was laid by the Governor. We had the pleasure of greeting a sister from Canada, now Mrs. Robson.'

Many interesting Sunday School anniversaries attest increasing interest in this department of church work.

At Bolton, September 19th, 1859, 'Sunday School sermons were preached by Brother William Hall, a worthy local preacher, the Rev. T. Lawson, and Dr. Stinson. The public meeting on Monday exceeded anything of the kind ever held in Bolton. The chair was ably filled by Mr. Wm. Roadhouse. Recitations, music and addresses followed in quick succession. The audience was delighted and a debt of £11 cleared off.'

Mr. Charles Freshman, formerly a Jewish rabbi in Quebec, converted under the teaching of the Rev. James

Elliott, has been delivering lectures in Toronto and other places on the customs and belief of the Jews.

The controversy regarding education and the colleges waxed warmer day by day, and *The Guardian* was kept on the alert correcting the misrepresentations of *The Toronto Patriot, The Montreal Witness* and other papers.

'The Conference now, as in former years, appeals to the conscience and patriotism of every honest man, as its sole object is the attainment of equal rights and the promotion of the best educational interests of all classes. In future years it will be acknowledged to have done as good service in originating the present movement for freedom and equal rights in academic education as even its enemies now admit it to have done in battling for years in favor of all denominations having the right to hold church property and to perform the marriage ceremony.'

'I have struck a blow,' writes Rev. A. Browning, of Nanaimo, B.C., 'in favor of the poor Indian, and such a nest of hornets as I have raised! Too long have these natives been treated as brutes and too long has the truth been stifled, but a better day is dawning.'

The only son of Rev. Dr. Evans was drowned at Victoria, B.C., on the 5th of November, 1859.

Mrs. Palmer's books on holiness had so well prepared English Methodists for her coming that 'she and her devoted husband will find invitations for a lifetime. So richly did the blessing of God rest upon them at Newcastle that their way will be open to the best centres of Methodism.'

Nanticoke, Nov. 28th, 1859: 'Since our field meeting in September, the work has steadily advanced, with upwards of thirty conversions. In Jarvis we have formed a class of eighteen, and it promises to become a leading appointment. Though the harvest was poor, more has been paid in than for the same time in any previous year.'—John N. Lake.

Smithville Circuit: 'The house we live in was com-

menced by my energetic predecessor, Rev. E White. Owing to the failure of the crops, some thought it premature to attempt a new building, but a subscription list was circulated with good success. Now we have a parsonage of which our friends are not ashamed. By the Ladies' Aid it was well furnished.'—John Shaw.

The income of the Missionary Society is $42,348—a considerable decrease, owing to the financial state of the country; but the committee is hopeful of recovery.

New churches have been opened in London, Lynedock, Lyn, Glenville, Collingwood, etc.

Mrs. Madden wife of Rev. D. B. Madden, and youngest daughter of Allan and Hannah Ellis, of Mt. Pleasant, died at Three Rivers, after a few days' illness, on the 22nd of December, 1859, at the age of 33 years.

'Far from her early home, and among strangers, she faithfully maintained a close walk with God and died with songs of Zion upon her lips.'

The committee appointed by Conference on University and College Education gathered and published much information and presented important facts before official meetings and conventions. Many resolutions were adopted, and memorials forwarded to the Legislature, urging an impartial consideration of the claims of the colleges, according to the work done by them, and in accordance with the University Act of 1853.

The discussion of these important questions by representative business men, and the general circulation of information, could not fail to influence the general sentiment of the country. Many Editors took part in the discussions and aided the memorialists.

On the 19th of March, 1860, on motion of the Hon. M. Cameron, a committee was struck for the purpose of taking into consideration and reporting upon the petition of the Methodist Conference in reference to the expenditure of the funds of Toronto University.

Camilla Coltman, widow of the late Charles Biggar, Esq., of the Carrying Place, died on the 25th of January, 1860, in her 60th year. Dr. Green says:

'Her house was the first I entered, on my first circuit, and how many weary itinerants have looked forward to the hour when they should reach her comfortable home! Hundreds have been fed at her table, warmed at her fireside and cheered by the kindness of her heart. She was a pious, devoted and charming woman for whom many will mourn.'

Penetanguishene, April 3rd, 1860:

'We have been engaged in revival work since New Year's, save one week. At French's, where the people were greatly opposed to Methodism, the house was soon crowded, and God was present to convince and convert. After some weeks we were constrained to move to the Brock Settlement, where many were awakened, and for two weeks the manifestations of divine power increased, when a good brother, McRoberts, a local preacher, came to my help. We formed a large class, taking in some whole families. All opposition seems to have vanished. After a week's rest we began in town. I have attended many revival meetings, but never saw such power displayed. Drunkards have dashed away the glass, swearers have ceased their blasphemy, and the work still moves on.'—Wm. M. Cooley.

"Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

Mr. and Mrs. Fairhall came from Sussex, England, and settled in a remote part of the McGillivery Mission, but not too remote to be found by the seeker of the lost sheep.

'At a prayer meeting held by Bro. Ottawell they were invited to join the class. The first sermon Mrs. Fairhall heard from a Wesleyan missionary, Bro. John Webster, on "The Master is come and calleth for thee," resulted in her conversion. Moving into the parsonage neighborhood, the family became very useful. In revivals and in a class of eighty Mrs. Fairhall was specially useful. On

the 28th of March, eight years from the day of her marriage, this affectionate wife and mother, after a few hours of suffering, passed peacefully home. We have in this—

1. A message to those who support missions.
2. A reward for the zealous missionary visiting those who are making their home in remote parts.
3. A word to leaders—Look after serious persons.
4. A lesson to mothers in Israel and daughters of Zion in faithful obedience to Christ.
5. A warning to those who neglect the Master's call.

> The Master is come, and He calleth for thee;
> How clear and how loving this call!
> He has come, and is calling to you and to me—
> To Martha, to Mary, to all.'—Wm. Dignam.

Rev. George H. Cornish writes:

'The Conference of 1859 sent me to Clinton as colleague to Rev. Thomas Cleghorn—a circuit with thirteen appointments, necessitating a great deal of travel. In visiting in the township of McKillop, I found a family named Woods living in a small log shanty in the bush. Mrs. W. was ill and had been confined to her bed for four years. With her I had a delightful conversation, found she could rejoice in Christ as her Saviour. She said, "I have a good hope of soon reaching my home above. I know not why he permits me to suffer here so long, but it must be for some wise end." She was born in England in the year 1779 and was the daughter of a soldier in the British army. She well remembered seeing the Rev. John Wesley two or three times in her young girlhood. The regiment to which her father belonged was sent early in the new century to the Island of Ceylon, and there, under the preaching of the Rev. Wm. Harvard, she with her husband and parents was converted and united with the Methodist Church and received her first quarterly ticket from Mr. Harvard. Coming to Canada as a pensioner from the army, Mr. W. had taken up land in this township and became identified with the first class organized about two miles from their home. This aged saint of God passed in triumph to her reward early in 1860.'

Conrad Vandusen, father of the Rev. Conrad Vandusen, was born near Albany, N.Y., April 23rd, 1751, of German descent.

'At the Revolution he joined the British army, was captured by the Americans, but escaped and was with the army until the war was over. He then removed to Canada, settled in Adolphustown, where his house, store and tavern became a centre for dancing and drinking. For about fourteen years these Empire Loyalists knew nothing of religious privileges. In 1790 they were visited by Wm. Losee, who was entertained in Vandusen's tavern, and there the people were invited to preaching. A revival followed and the tavernkeeper was one of the converts. He closed the bar, cut down the sign post, the tavern became a house of prayer, Mr. Vandusen a steward and class leader until his death in 1827.'

The Annual Conference of the Primitive Methodist Church in Canada met in Ebenezer Church, Gore of Toronto, April 13th, 1860. President—Rev. Wm. Rowe; Secretary, Rev. Robt. Boyle. This Conference was the largest yet held; cheering increases were reported, and funds well sustained. Several ministers were appointed to new fields.

In the investigation of University affairs by the Legislature, Drs. Ryerson, Green, Stinson and others appeared as witnesses. Their statements were published, and also Dr. Ryerson's reply to Dr. Wilson, Dr. Lillie and others, exposing many misstatements.

At a public meeting, held in Kingston, the Hon. James Ferrier said: 'No other question excited anything like so deep an interest in Parliament as the University Question. For weeks it absorbed the attention of both Houses. When Dr. Wilson uttered his eloquent speech before the Committee of the House, it was reported that the Methodist faction was defeated and the controversy ended. But when I saw Dr. Ryerson enter the room, so crowded that there was not standing-room, I said to

myself, the Methodist cause is not down yet. Dr. Ryerson spoke, with more than his usual ability and clearness, for two hours and forty minutes, and on the second day one hour and forty-five minutes, producing the deepest conviction of the correctness of his position. So overwhelming was the effect of his address that an Hon. member of the Upper House said to me, "I wish he belonged to our church," and a member of the Legislature exclaimed, "My! What a Bishop he would make!" I hope every minister and member will do his duty in this matter.'

From the Goderich District we have the following from Rev. Geo. H. Cornish:

'In Seaforth, a village on the Huron Road, eight miles from Clinton, bidding fair to become a town of some importance, we had no services, the nearest appointment being the Sparling Church, one and a quarter miles north. So, at the request of my Superintendent, I went on Sabbath evening, Nov. 13th, 1859, and preached what proved to be the first Methodist sermon in Seaforth. The service was held in an upper room in the new frame house of Bro. James Sparling, which was well filled with an attentive congregation.

Saturday afternoon, Jan. 21st, 1860, have just returned from Wawanosh, where I have been assisting in missionary meetings. The deputation on this tour was Revs. James F. Latimer, H. Bawtinheimer, Daniel Connolly, with myself and the preachers on the mission, Revs. E. L. Koyl and John Neelands. Four evenings we were divided. On Friday night, for the last and most important meeting, we all met at the church, and we there also had the Chairman of the District, Bro. Cosford. The weather all the week was favorable, the meetings were well attended, and the contributions much in advance of last year. This was my first visit to the townships of Wawanosh, Ashfield and Colborne. They far exceed my expectations, being fairly well settled, and having some good gravel roads. In a few years more, when the axeman shall have cleared more of these giant

forests, it will undoubtedly be a fine agricultural country. The mission is enjoying great spiritual prosperity.

'On Sunday, Jan. 29th, I preached missionary sermons at Cole's, Cox's and Welsh's, three appointments on the Bayfield Mission, and addressed missionary meetings on the five evenings following, the last of the series being held in Bayfield village, beautifully situated on the shores of Lake Huron. The meetings were all well attended and the results financially will be in advance of previous years.'

One of the local preachers who greatly aided the regular itinerants for many years on all those western circuits was Mr. George Webster, of London. His father came to that vicinity in 1819, and the first sermon preached in London Township was preached in his house by the Rev. Samuel Belton. George was converted at the age of nineteen and in a few years became a laborious and acceptable local preacher. He was also Sabbath School Superintendent in London for many years. In 1839 he married Miss Susanah Jackson, and with a numerous family, lived to celebrate their golden wedding, somewhat beyond the time limits of this volume.

British Columbia, April 14th, 1860:

'I had the pleasure of preaching at the dedication of Br. White's church, New Westminster, on Sunday last, and attending the tea-meeting, with Dr. Evans and Col. Moody. Jew and Gentile, Catholic and Protestant joined in the repast.'—A. Browning.

'Scarcely a week passes in which we have no notice of church-opening services. Yet the accommodation scarcely keeps pace with the growth of our population. When the Leslieville Church was almost ready for dedication, Miss Ashbridge, who had taken great interest in its erection, was summoned away.'—*Guardian.*

The Old Blue Church.—Travellers by land or water admire the beautiful scenery along the swift-flowing St. Lawrence from Brockville to Prescott. Many beautiful homes and fruitful farms remind the passer-by of the

first settlers, the U. E. Loyalists, who abandoned their American homes to follow the Union Jack into these British dominions. They point further back, also, to earlier expatriation of some of their fathers from the banks of the Rhine, for conscience sake, and the settlement of over a hundred families of refugees, in 1708, in the County of Limerick, Ireland, under the protection of Queen Anne, where, through the instrumentality of Methodist preachers, many of them became examples of sobriety and piety. Dotting the picturesque landscape and nestling amid the sheltering foliage are still found substantial homesteads of the Glassfords, Arnolds, Breckenridges, Joneses, Hendersons, Wells, Hecks, Hurlburts, and others, telling their tales of early heroism and patient toil. Passing the quiet village of Maitland, and midway to Prescott, we come upon the site of the "Old Blue Church," originally a frame building, painted blue, but now transformed and standing nearer the road. Around it is the resting-place not only of Paul and Barbara Heck, honored of God in the planting of Methodism in both divisions of this great continent, but also of Thomas Madden, two of his daughters—Eliza, who died early, and Hester, the gifted and devoted wife of Alva Adams—of Heman Hurlburt also, and his wife—parents of four Methodist ministers—of Catharine Switzer—the beautiful girl who, at the age of sixteen, became the wife of Philip Embury, and, after his death, of John Lawrence, in whose house was organized the first Methodist class in Augusta—and of other early settlers and their descendants.

CHAPTER XIII.

1860.

THE PRINCE OF WALES AND METHODISM.

Conference, Kingston—Playter—Eastern Conference—The Prince—McDougall — Scott — Lawrence — Pacific Coast—Jubilee—Wooster—Convention—Young People—Farmer.

The Conference of 1860 was held in the Sydenham St. Church, Kingston, commencing June 6th, 1860.

President—Rev. Dr. Stinson; Secretary, Rev. Kennedy Creighton. The Revs. Dr. Pickard and James Narroway, M.A., Representatives of the Eastern Conference, were introduced; also Rev. Dr. Sargeant, of the Baltimore Conference.

The official brethren of Kingston presented an address, which was read by Dr. Lavell.

Into full connection—Wm. R. Parker, B.A., John Learoyd, Richard Pinch, Brinton P. Brown, Wm. W. Clark, Wm. Cross, John F. Messmore, Wm. J. Hunter, Wm. Miller, Philip Rose, Andrew Milliken, Th. Hadwen, Samuel C. Philp, Jr., Stephen Bond, Nicholas R. Willoughby, B.A., Geo. M. Meacham, B.A., Andrew L. Peterson, James Ash, John Slight, Wm. C. Henderson, B.A., Levi Vanderburg, Armand Parent, James Goodwin, Donald G. Sutherland, Samuel Wilson, Joseph Kilgour, Th. Cleworth, Th. S. Keough, Joshua H. Johnson, M.A., Charles Freshman, D.D., John Walton, Ebenezer Robson, Arthur Browning.

Thirty-three candidates were received on trial

Book Steward—Rev. Anson Green, D.D.

Editor—Rev. Wellington Jeffers.

Members—Total, 53,634; increase, 1,965.

Superannuation Fund	$6,615.32
Contingent Fund	5,476.86
Chapel Relief	1,459.89

The services of the Special Committee on the University Question were acknowledged, and resolutions adopted in reference to Victoria College, with a view to enlisting the efforts of ministers and people.

Addresses were received from the Conferences of England and Eastern British America, and replied to.

A memorial was presented from the Official Board, of Great St. James' Street Church, Montreal, in opposition to the wearing of the gown in their pulpit.

The Conference resolved:

'That the practice of wearing the gown by our ministers, being contrary to the generally established usages of our Church in Canada, repugnant to the feelings of a great majority of our ministers and people, and calculated to foster unnecessary jealousies and divisions in our Church, this Conference disapproves of the introduction of such practice into any of our churches.'

The Conference had no desire to enter into the controversy between the Trustee and Quarterly Boards of the St. James' St. Church, and expected that this pronouncement would suffice to cause the removal of the gown.

Resolved, 'That the subject of the division of this Conference into two or more Annual Conferences be referred to the Conference Special Committee, to report next Conference.'

A deputation from Hamilton—Edward Jackson and Joseph Lister, Esqs.—presented a proposition regarding the purchase of the Anglo-American Hotel for the purpose of a Young Ladies' Educational Institution.

The Conference approved the project.

The Revs. Dr. Hoole and James Spencer were appointed Delegates to the English Conference.

On motion, the manuscript of the Rev. G. F. Playter's History of Methodism in Canada, Vol. I., was referred to the Book Committee for their judgment as to its publication.

Soon after Conference, camp-meetings were held at

L'Orignal, Perth, North Gower, Cartwright, Millbrook, Barrie, Brampton, Caledon, Peel, Howick, St. George, Sault Ste. Marie, etc.

The Conference of the Eastern Provinces, held in Fredericton, reported 15,167 members, an increase of 351. Ten probationers were admitted to full connection. Two ministers had died—William Croscombe and Richard Knight, D.D.

The reports from Mt. Albion Academy indicated encouraging success.

The Prince of Wales arrived at St. John, N.B., on the 23rd of July, and was received with great enthusiasm. A Newfoundland dog, with a massive silver collar suitably inscribed, was presented to the Prince.

The new Editor of the *Christian Guardian,* in a two-column editorial, replying to attacks upon the Conference by the *Montreal Witness* and its correspondents, indicates the directness and force of a trained controversialist. After a few references to the intolerance of Congregationalism under Cromwell, and its assumption of exclusive authority in New England under the Puritan Commonwealth, the Editor proceeds:

'The *Montreal Witness* having obtained admittance into many a Wesleyan family, under the most plausible and liberal professions, has lost no opportunity in striving to injure Methodism by coining or inserting direct or indirect attacks upon the polity, the Conference, the constitution, or ministers of the Church. . . . Methodists have been the pioneers of equal civil and religious rights in Upper Canada; and upon no other ground have they proceeded or do they stand on the University Question. Yet the *Montreal Witness* has asserted the reverse in every form, and employed all sorts of insinuations and innuendoes; has inserted all kinds of extracts and communications, impugning the motives as well as the proceedings of Wesleyan ministers in their efforts to obtain a truly Provincial University, including all the colleges of the country, and based upon the principle of

equal rights to all the colleges. But the secret of these imputations by the *Witness* and the pretended non-sectarian zeal for the Toronto monopoly, is that Congregationalism itself is reaping a golden harvest from that monopoly. The Rev. Mr. Marling and Dr. Lillie do not even notice the answers given their arguments by Dr. Ryerson, but repeat them as if they had never been answered. The *Witness* has not published a line of the speeches delivered in defence of the Wesleyan Church, and yet modestly wishes us to lay before our readers the speeches of Mr. Marling and Dr. Lillie.'

Dr. Lillie, in a two-column reply, which *The Guardian* published, curtly inquires:

"Who, sir, are you, or who is the Methodist Conference, that your permission or theirs should be an essential preliminary to men's speaking their minds on any question they may regard as involving the public interest? What I feel it my duty to say I will say."

To which the Editor replies:

'Not one word did we say that could be tortured into questioning the liberty or right of Dr. Lillie and Mr. Marling to make speeches on the University Question, or the *Witness* to publish them. The whole paragraph insultingly implies what is contrary to fact, without the manliness of stating it.'

After taking up all the points in Dr. Lillie's letter, the Editor thus concludes:

"We have now waded through the twenty-three paragraphs of Dr. Lillie's letter, and we may appeal to the reader whether it contains a single fact or argument on the University Question; whether it is anything more than a very long and discourteous scold, interspersed with imputations of both our motives and acts."

It is not desirable, at this day, to give further samples of the speeches and writings entering into the controversy which raged around University matters half a century ago. Earnest work was required to break up monopoly and insure equal rights to all. Editors and writers soon found it advisable to be wary of their

attacks upon *The Guardian* or the constituency it represents. It is satisfactory to know that these discussions, though sharp and exciting, prepared the way for more equitable arrangements and affiliation of the colleges.

Dr. Charles Freshman, the Jewish Rabbi, of Quebec, having been received into the Methodist Church, was appointed to labor among the Jews and other foreigners in Hamilton.

The Rev. James Spencer worthily represented Canadian Methodism before the English Conference:

'Our churches,' said he, 'and we think we have a right to that name, being the first there'—cheers—'our churches are multiplying at a rapid rate, and we like to have them out of debt. We are as loyal as Englishmen, as is shown by the demonstrations in honor of the Prince of Wales in his progress through our country.'

After a royal reception in Montreal, the Prince passed up the Ottawa River and was met at the mouth of the Gatineau by a grand flotilla of canoes, and escorted into the City of Ottawa, where he laid the massive corner-stone of the new Parliament Buildings. Amid banners and bands of music, he visited the Chaudiere Falls and other places of interest, witnessed the enthusiastic loyalty of the people, then left for Brockville, Toronto and other western points. Thomas Buck, Esq., of Norwood, writes:

'I was in Quebec and witnessed the reception given the Prince of Wales. In Montreal, also, I saw the great preparations. But it gives me pain, as it must every true Christian, to read of the Balls, and his dancing till near daylight. How much better to hear of his giving thanks for his safe arrival.'

The views of many were voiced by the Rev. H. Wilkinson:

'It is impossible for the truly Christian portion of Her Majesty's subjects to close their eyes to the special prominence given to the Ball on the programmes for the reception of His Royal Highness. The praiseworthy anxiety to render honor no doubt tends to suppress the

heartfelt protest of tens of thousands to this pernicious example.'

In reference to the Ball to be given in New York, in honor of the Prince of Wales, Horace Greeley, in the *Tribune,* says:

'We are concerned to see names on the committee which are more familiar to the public in connection with Foreign Missions, the Tract Enterprise, and the Fulton St. prayer-meeting than in association with the frivolities of the Ballroom.'

The Prince's reply to Address from the Conference:

'Gentlemen,—It has been a source of much gratification to me to receive at various stages of my progress through this country Addresses from every denomination of Christians, all equally kind in their welcome to me, and all equally loyal to the throne and person of the Queen. I see in this fact the results of that civil and religious liberty which prevails in Canada. I trust that amongst the blessings enjoyed by this Province, where religious equality is conceded to all, that of religious peace may not be wanting.'

The Prince left £200 to be invested for prizes in Victoria College.

A voice from the North:

'Our newest village, Flesherton, has not yet been able to erect a building exclusively for worship, but on the 15th of July the Rev. A. R. Campbell, of Artemesia, obtained the use of a commodious room in a hotel, where he addressed a number of laborers employed on the gravel roads, and residents—a congregation of about seventy, all comfortably seated and attentive. Mr. Fowler, a merchant, brought a melodeon, which greatly helped the singing. We hope to continue the services.'

Among the notable appointments of last Conference was that of the Rev. George McDougall to Norway House. On his way, Aug. 2nd, 1860, he writes:

'We reached Georgetown, 500 miles from Lake Winnipeg, on Saturday evening, and received a hearty welcome. Our journey across the plains was tedious,

mosquitoes beyond estimate, but our mercies have exceeded our trials. This is truly a great country. The munificence and power of the Creator is seen on every hand; prairies almost boundless, mighty rivers, beautiful lakes, flowers in endless variety—all speaking of God. But the poor Indians are in the utmost degradation. White men seldom venture west of this unless in large parties. You may hear from us at Red River.'

Peter Lawrence, of Eglinton, 'was born in New Brunswick in 1788. In 1810 he came westward and settled in York Township. After a few months, through curiosity, he attended a class-meeting at 6 o'clock in the morning. By the experiences of the members and the counsels of the leader, he was so deeply impressed that he resolved, "This people shall be my people." At a camp-meeting he obtained peace, and for forty years served God and his generation until in his 72nd year, on the 19th of August, 1860, he was called home.'

During September and October, camp-meetings were held near Owen Sound, Belmont, Mooretown, Grimsby, Elma, Warwick, Goderich, Guelph, Ingersoll, Bobcaygeon, etc.

Dr. Parsons Cook, senior Editor of the *Boston Recorder,* kept his pen busy some years ago writing against Methodism. Recently, for the first time, he attended a camp-meeting and learned some good things:

1. The holding of the minds of the people steadily and continuously to divine truth.
2. The drawing of large assemblies, where even a bow at a venture may pierce the joints of the harness, and those who came to scoff may stay to pray.
3. Coming for amusement, many hear the Gospel who may rarely hear it elsewhere.
4. Opportunity is given for intense and continued prayer.

A four-page leaflet, containing poetic remembrances of Rev. Peter Jones, was issued by the Rev. Jonathan Scott:

'A beautiful memento of departed worth from as ardent a friend of the Indians as Canada possesses.'

Resolutions of Conference regarding Victoria College were laid before the Quarterly Meetings and heartily approved. They were willing to assume an annual contribution of ten cents per member in support of the College.

The Eastern Townships:

'That the Methodism of Canada East cannot be charged with stagnation the minutes abundantly show. In what is now the Stanstead District, there were, in 1854, 7 circuits and 7 ministers; in 1860, 15 circuits, 20 ministers and 2 French missions. We are persuaded that a comparison of the whole Eastern work with other portions of British North America will tend to the honor of the self-sacrificing men who have carried it on during the last 25 years.'—John Tomkins.

Elizabeth Cummer, wife of Mr. Edward Stevenson, Aurora, 'died Nov. 26th, 1860, in the 41st year of her age. Early in life she was brought into fellowship with God's people and continued an earnest helper in every good cause. She left five children to the care of a loving husband, who was a firm and useful worker in the Church until called to follow her at the ripe age of 89 years.'

The Rev. Lachlin Taylor, having twice visited Great Britain, also many portions of Europe and Asia, on his return greatly delighted large audiences with lectures on his travels.

The missionary income for the past year was $51,823. A debt has been accumulating for some years, now amounting to $11,720.

A correspondent, "Alpha," presents, in a lengthy article, eight good reasons why the Primitive and Wesleyan Churches should unite.

On New Year's morning, 1861, the annual muster of Methodist Sunday Schools, in Montreal, was held in Great St. James' St. Church. Nearly a thousand scholars occupied the galleries, with parents and friends in the

lower portion. The total number of scholars is 1,120, and their missionary contributions this year $531.

The Christian churches of the world agreed to observe the second week of January, 1861, in special prayer for a more abundant outpouring of the Holy Spirit.

The churches as well as the States of the neighboring Republic realize the difficulty that slavery is making.

In connection with the Kingston Missionary Anniversary, a Breakfast was given in behalf of the British Columbia missions. Among special contributions were a locket and chain from a lady and a $50 cheque from Hon. Jas. Ferrier.

At the request of the St. Armand Quarterly Meeting, the Rev. Barnabas Hitchcock preached a Jubilee sermon. He was one of the three young men converted through the blessing of God upon a sermon preached in a whispering voice by the Rev. Hezekiah Calvin Wooster, in 1798, as he passed through the neighborhood, going home to die. The other two were Rev. Thomas Best and Mr. George Wilson.

A prophetic note was struck by the Rev. Wm. Ames, Feb. 8th, 1861:

"If all are truly anxious for the glory of God, as we hope they are, and if it appear that His glory can be more fully advanced by union than by disunion, surely we may hope that He whose glory we seek will impart the wisdom necessary to bring about so desirable a consummation."

From the pleasant little village of Westmeath, in the Upper Ottawa region, the Rev. Wm. Tomblin tells of revivals and the successful labors of a German and French missionary in Ottawa, Renfrew, Pembroke and other parts, where needy German settlements were found.

Victoria County:

'This county has settlers from the lands of the Shamrock, the Rose, and the Thistle, with a few native-born

Canadians. Beautiful lakes, towering hills and fertile valleys make the northern parts romantic. Lindsay, our prospective County Town, with a population of 2,000, had, a few years ago, only two or three stores and as many taverns. Bobcaygeon is a thrifty village, with about 250 inhabitants, 24 miles from Lindsay, the centre of a large lumbering district. Three steamboats ply between Lindsay, Bobcaygeon and Peterborough. The religious condition of the people is not less than a hundred per cent. better than it was two years ago. At that time the Rev. John A. Dowler had 41 members and 60 on trial; last year we had 100 members and 75 on trial. Without house or home, he took up his abode in a tavern. Now he has a comfortable parsonage, and not more than $50 debt. They had no churches; now they have two and subscriptions to warrant the building of one in Bobcaygeon and another at Fenelon Falls. Missionary givings are also a hundred per cent. in advance. We know of no place where the Missionary Society is so speedily receiving such a return. It is the glory of our missionaries to follow the woodman's axe; may this glory never depart. This county has been a terror to some of our young men, but Wm. Galbraith, in his first year, is not afraid to face the music.'—D. C. Clappison.

Wellesley Mission, March 4th, 1861:

'The year thus far has been one of great toil. We have taken up four new appointments, and in four classes have about sixty persons, newly found in God, who promise to do well. Three churches have been erected and dedicated since Conference, and there is not more than about $50 debt on the three. We expect to raise more missionary money than last year.'

Bath Circuit, March, 1861:

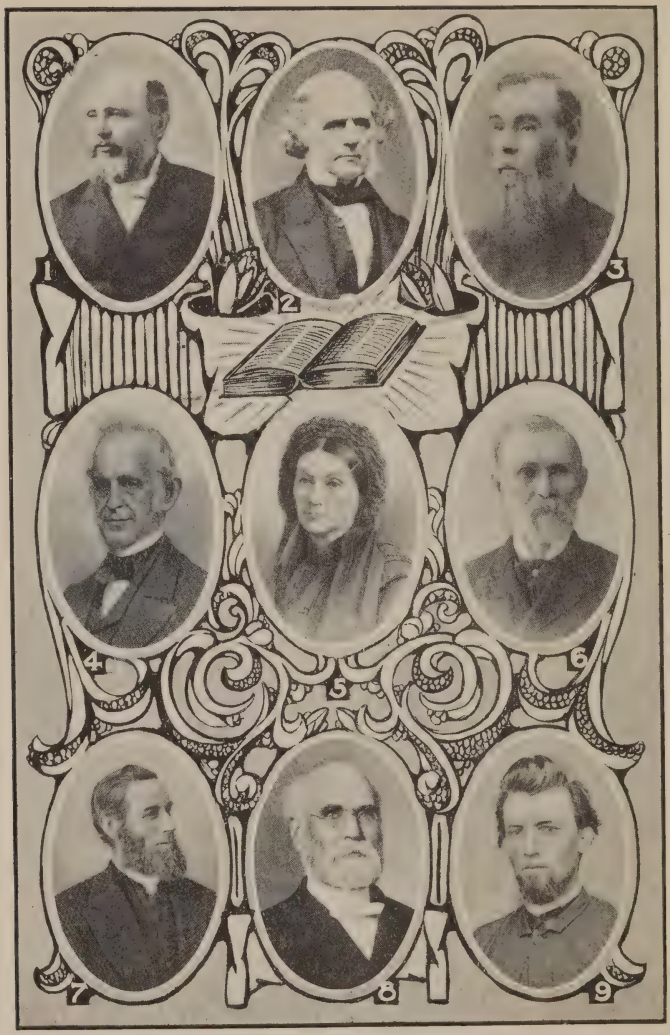
'To the industry and perseverance of Bro. Michael Fawcett, we are indebted for the church in Bath; to Bro. Beynon for the comfortable parsonage, and to Bro. Clappison for freedom from financial embarrassment. In improving the interior of the church and furnishing the parsonage, the Ladies' Aid has expended over $250. For our missionary meetings the churches and schoolhouses were tastefully decorated and the income is likely

to be in advance. Our college money was raised through a lecture by the Rev. Wm. Stephenson on "Past, Present and Future," a magnificent lecture. We have received 62 on trial.'—J. Herbert Starr.

Kincardine and Bruce Mission—Rev. J. F. Latimer and Geo. H. Cornish. The field large; ten appointments in four townships. Roads bad and people scattered. The Lord has blessed the united labors of His servants. Souls have been saved and believers have been strengthened. We report an increase of seventy to our membership. Every Circuit and Mission on the District reports having had a good year and consequent increase in members.

The examinations and Convocation of Victoria College, in May, 1861, were of unusual interest and afforded the highest satisfaction, both as to the number of students and the work accomplished. The President. Rev. S. S. Nelles, M.A., recently honored by Queen's College with the degree of Doctor of Divinity, on behalf of the Senate of Victoria, had the high privilege of conferring the degree of Doctor of Laws and Literature on the Rev. Egerton Ryerson.

World-wide Methodism hears with regret of the death of Thomas Farmer, Esq., for many years Lay Treasurer of the Wesleyan Missionary Society, London, England, a man of noble Christian character, whose contribution to benevolent and religious enterprises reached £10,000 a



1. Wakefield, John, D.D.
2. Vaux, Mr. Thomas
3. Cochran George, D.D.
4. Jackson, Mr. Edward
5. Mrs. Edward Jackson
6. Massey, Mr. Hart
7. Edgar, James, M.D
8. Wilson, Rev. John C.
9. Pirritte, Wm., D.D.

CHAPTER XIV.

1861-2.

THE FIELD AND THE WORKMEN.

Conference, Brantford—Edmonton—Fire—Eastern Conference—Ruston—Rocky Mountains—Woolsey—Female College—Carroll—Population—Browning—Slater—Rolling Sands — Jackson—Quebec—Kingston—Plater—Bangs — Conference, 1862, Belleville — Globe — Wesley — Gowns—Lucas—Wilkinson—Stinson—Woolsey—McDougall.

The Conference of 1861 was held in Brantford, commencing on the 5th of June.

President, Rev. Joseph Stinson, D.D.; Secretary, Rev. John Gemley.

Into full connection—Wm. Irwin, George Browne, Daniel Connolly, John Scott, Richard Potter, Samuel C. Philp, Jr., Isaac Baker, James Broley, Christopher Hamilton, Wm. M. Cooley, Joseph Kilgour, James Kennedy, Isaac B. Tallman, Hall Christopherson, Robert Smith, Th. A. Ferguson, Hugh McLean, John Potts, Wm. E. Walker, Edwin Fessant, Alexander Langford, Th. W. Jeffrey, Robert Mark, Wm. W. Ross, Peter Campbell, Archelaus Doxee, James Thorneloe and Oliver E. Burch.

Twenty-six candidates were received on trial.

Died—Cornelius Flummerfelt, February 10th, 1861, aged 72 years.

Robert Hobbs, February, 1861, aged 31 years.

Thomas Drake, Jr., April 30th, 1861, aged 23 years.

Book Steward—Anson Green, D.D.

Editor—Wellington Jeffers.

Agent for Connexional Funds—Thomas Demorest.

Representative to the English Conference—George R. Sanderson.

Representatives to the Eastern Conference — The President, the Co-Delegate, S. S. Nelles, D.D., and John Gemley.

At the request of the people of Brantford Dr. Ryerson gave a lecture on Education.

'It was an address of extraordinary clearness and carried conviction, we verily believe, to every hearer.'

A full report of Victoria College was presented. Towards its support a contribution, averaging ten cents a member, is expected from the circuits.

The Committee on the Division of Conference advised a division into four Conferences. After discussion the matter was deferred.

The appointment of Rev. Dr. Stinson as President, Rev. Enoch Wood as Superintendent of Missions, and Rev. James Musgrove as Co-Delegate was requested.

The number of ministers to attend the next Conference was limited to 200, in addition to officers of Conference and candidates for ordination.

The Conference of the Eastern Provinces met in St. John, N.B., June 26th, 1861. Nine young men were received into full connection and fifteen on trial. Two ministers had died—Charles Gaskin and Thomas Gaetz. The deputation from the Canada Conference was introduced. The Revs. J. Snowball, Ch. Churchill, A.M., and J. Allison, M.A., were appointed Delegates to the next Canada Conference.

The Rev. Dr. Pickard was requested as President for next year and the Rev. Ch. De Wolfe as Co-Delegate.

During the early summer camp-meetings were held on the St. Vincent, Goderich, Cartwright, Cobourg, Peel, Wolford, Ebenezer, Brock, Howick and other circuits.

The Education Question was still before the country, and some papers continued their opposition to the action of the Conference.

'With a disingenuous perverseness the advocates of monopoly persist in saying that we wish the destruction of Toronto University. There is no truth in the charge;

we have said all along let the Toronto Institution be sustained. We demand impartial treatment of all the colleges, and no honest man will gainsay or oppose our position. Let our opponents state our position honestly, then meet it with honest arguments. They have never done so.'—*Guardian.*

The Rev. S. C. Philp and family were scarcely settled in Lindsay when nearly the whole town was swept by fire. The loss is estimated at $800,000.

Mary Charlotte Ruston ' was born in 1821, near Odelltown, C.E., whither her father and family had come from Hull, England, in 1820. For educational advantages Mary spent several years with Mrs. Latham, in Quebec and Montreal. At the age of sixteen, under the ministry of Rev. Dr. Harvard, in Quebec, she was led into the clear experience of saving grace, and was thenceforth a sincere member of the Methodist Church. As the wife of the Rev. R. A. Flanders, with cheerful fortitude she shared the trials incident to the itinerancy; a wise counsellor, a faithful friend, a loving mother, leading her children early into the beauties of religion, and taking a lively interest in the work of every circuit. After anxious watching with her children, during sickness, the toil of moving proved too great; she became seriously ill, and on the 25th of July, 1862, her spirit took its flight to the land of rest. She was 41 years of age.'—R. A. F.

Rev. Geo. McDougall, writing from Grand Rapids, July 23rd, 1861, told of three deputations coming from east of the Rocky Mountains seeking a missionary.

' Can we not do more for the thousands of Indians near Edmonton? From 500 of the Stoneys comes the cry for a missionary. Through Rundell and Woolsey many of them embraced Christianity. We want a practical missionary for this important field. Chief Factor Christy offers assistance.'

The Rev. Edward White reports the destruction of the new steamer *Cariboo,* shortly after leaving Victoria, causing the death of the captain, the mate and several others.

The Rev. Th. Woolsey, after six years' labor among the tribes of the Saskatchewan, made the journey of about a thousand miles to Red River. He arrived in July and was hospitably entertained by the Rev. John Black in the Presbyterian manse. Some of Mr. Black's people kindly assisted Mr. Woolsey in gathering supplies of wheat, flour, cattle, implements, etc. The Anglican Bishop of Rupert's Land also extended special courtesies to the Methodist missionary during his two weeks' stay. On the 17th of July Mr. Woolsey set out on his return with nine well-ladened carts and four men, besides other carts and parties. On the way they were overtaken by a brigade of the H. B. Co., which was fortunate, as the country was in a disturbed state.

The Wesleyan Female College, Hamilton, was opened to students on the 24th of September, 1861, with Miss Adams as Lady Principal, a full staff of teachers, and Rev. Richard Jones as Governor. At a public meeting in the evening the Rev. S. D. Rice reported the purchase of the buildings for $35,000—about one-third of the original cost. Addreses were delivered by the Rev. Drs. Stinson, Nelles, Willis and others, who congratulated the promoters on the excellent provision made for female education, and expressing the highest hopes for the success of the institution provided through the liberality of its originators, who were chiefly gentlemen of Hamilton, assisted by all who became stockholders.

During September and October camp-meetings were held on Wawanosh, Stratford, Smith, Saugeen, Glanford, Berlin, Norwich and other circuits.

At a breakfast given in the Richmond Street Church, Toronto, the Rev. John Carroll said:

'I remember when the square on which this church is built was enclosed with high cedar pickets, protecting an orchard and meadow, where these hands were often employed; and on this very spot I knelt seeking mercy. The

first missionary meeting in York consisted chiefly of the exhibition of a few Indian children from the Credit.'

Richard Woodsworth, Robt. Kenny, of Aylmer, C.E., Dr. Beatty, of Cobourg, and many others spoke. At the public meeting in the evening Revs. Kennedy Creighton, John A. Williams, George Douglas and Dr. Stinson gave addresses. The Missionary income was $48,652, an increase of over $6,000.

By a committee appointed at the Conference of 1860 a monthly magazine, the "Wesleyan Repository and Literary Record" was issued. At the last Conference it was proposed to change the title to "Wesleyan Magazine of Canada," under the editorial supervision of Rev. Jas. Spencer.

In November, 1861, a "Young Men's Christian Association" was organized in Woodstock, in connection with the Methodist Church, under the pastoral oversight of the Rev. Wm. Stephenson. About $100 was subscribed towards a library, and arrangements were made for monthly lectures, etc.

Census of Canada, 1861:

Population of Upper Canada	2,506,755
Population of Lower Canada	1,396,091
Roman Catholics	1,200,865
Church of England	374,887
Methodists	372,154
Presbyterians	347,991
Baptists	69,310
Lutherans	25,156
Congregationalists	14,284
Bible Christians	8,084

As the Bible Christians are really Methodists, they might well be numbered with them, making 380,179.

In Upper Canada—Methodists	341,572
Church of England	311,565
Presbyterians	303,384
Roman Catholics	258,141

Fort Hope, B.C., November 10th, 1861:

'For days I was reported drowned in the treacherous Fraser. We were caught in a hurricane—but I hope soon to see my friends. Our church in Yale will be finished with little debt, though lumber is $40 a thousand and other things in proportion. We have but one Methodist, but Catholics, Jews and Chinese are helping. A fortunate miner gives us $100.'—A. Browning.

The Rev. J. C. Slater, Barrie, writes of a missionary trip:

'On Saturday, February 5th, 1862, I left with our Chairman, Rev. K. Creighton, for Penetanguishene—Rolling Sands, from the crumbling of the sandy points. Winding among the trees of the forest we found the road so good one might think it a gravel road leading to a city, instead of to the "Ultima Thule" of the County of Simcoe. With good sleighing, amid the varied scenery of hills and valleys, rivers and lakes, we were soon at the clean and comfortable Half-way House. Much of the land is sandy and the settlements few. Toward evening we arrived at the home of Mr. Jeffrey, merchant, from whom and his excellent family we received a most cordial welcome. Though not a member of our church, he is a very generous supporter. The population is chiefly French and half-breeds. The language, one-horse sleds, etc., remind us of the habitants of *La Bas Canada.* Quite an amount of business is done here in Indian trading. One house is said to have collected $20,000 worth of furs in a season. There are three churches—French Catholic, Episcopal and Methodist. Our congregations were small, but we did our best. The Monday meeting was a success. C. Smeath, Esq., was called to the chair; Bro. McNamara read the report; Mr. Patterson, a great traveller and warm friend of missions, gave a good speech and was followed by the deputation. Miss Jeffrey on the melodeon led the choir, adding greatly to the interest. It seemed as though this loving people had given up all ordinary work for a missionary jubilee. Our return was as pleasant as our going out, and we shall retain pleasant memories of our visit to the city of the Rolling Sands.'

Daniel V. Lucas, a student at Victoria College, having volunteered for mission work in British Columbia, was ordained in Yorkville February 2nd, 1862, and left on the following Thursday.

Owen Sound District, by the Chairman:

'On St. Vincent Mission a comfortable new parsonage, good missionary meetings and many accessions. A new church needed in Meaford. Great prosperity on Mt. Forest mission. Arthur village the scene of many conversions; missionary meeting of great interest; good singing, aided by an old English shipbuilder. In Durham a new church, regular services and good Sunday School. Arran the most promising field in the District. Invermay—a good parsonage and fine brick church, opened February 9th, 1862. Hanover—successful missionary and tea meetings, parsonage relieved of debt. Southampton—good Quarterly meeting, some conversions, parsonage needed. Owen Sound is one of our most desirable appointments.'—J. A. W.

Mr. and Mrs. Hutchinson Jackson were in Southampton in 1854. The first little church was made into a dwelling house—still standing. Andrew Graham, James Turner, John Belshar and his wife—Miss Grafton, of Dundas—were among the earliest Methodists in the place.

Quebec District—

'On Eaton Circuit congregations increased and new members received; a new church being built in Cookshire; missionary meetings successful. New ministers on the District—Scott, Fessant, Evans, Derrick, Peake, McDonagh—are awakening new life.'—R. B.

Stanstead District—

'Attended 19 missionary meetings in Potton, Bolton, Georgeville, and Dunham; subscriptions well in advance. The Granby church is repaired.'—E. S. Ingalls.

The city of Kingston enjoyed a succession of encouraging events: the successful revival labors of Rev. Wm. Taylor, California, in the early autumn; a visit and lecture from the editor of the *Guardian* in the interest

of Wesley Hall and the Young People's Movement, and a presentation to Miss Butler, organist; missionary sermons by Rev. John Gemley of Quebec; sermons by Rev. George Douglas at Sydenham St. Church anniversary.

Playter's History of Methodism—

'This work will be found exceedingly entertaining and instructive. We did not expect so full an exhibit from the scattered materials available. We would not be without it for five times its price.'—*Guardian.*

It was a volume of 420 pages, price $1.25, and an edition of 4,000 was published. Not many may know the labor involved in collecting, investigating and selecting materials for such a history. The present writer and the Methodist Church owe a debt of gratitude to the patient toiler for collecting and preserving these early records of our church.

The Rev. Nathan Bangs, D.D., died in New York on the 3rd of May, 1862, at the age of 84 years. His early ministry in Canada was the beginning of a career of great usefulness in a wider sphere, in which his ability, firmness and gentleness of disposition won general esteem and affection.

Cookstown, advanced from a mission to a circuit, reports an increase of members from 267 to 360; two ministers well supported, three new churches built, a site secured for another and a parsonage, and good increase in missionary money. A proposal to sanction the running of street cars on Sunday in Toronto was refused by the unanimous vote of the City Council on the 9th of June, 1862.

"At the Convocation of Victoria College Mr. John J. McLaren, of Hinchinbrook, received the degree of B.A. and also the Prince of Wales Gold Medal for 1862."—*Huntingdon Journal.*

The Conference of 1862 met in Belleville on the 4th of June, the Co-Delegate, Rev. Henry Wilkinson, in the chair. Owing to the serious illness of the Rev. Dr.

Stinson it was considered expedient and legal to elect a President. The Rev. Enoch Wood was elected, the Rev. James Musgrove being Co-Delegate. The Rev. Wm. Scott was re-elected Secretary. The delegation from the Eastern Conference, Rev. Charles Churchill, M.A., and Rev. John Allison, were introduced. They bore clear testimony to the success of the Union.

Into full connection—Wm. Hall, B.A., Shem Blanshard, Wm. Hayhurst, Wm. J. Hewitt, James Anderson, Phineas D. Will, John Sanderson, Elias W. Frazee, Thomas Bell, Geo. H. Cornish, Henry F. Bland, Joseph A. Dorion, John Salmon, B.A., James Alex. Gordon, David Ryan, Th. Brock, Robt. Thompson, Th. Feather, Edward Harris, Benj. Sherlock, Wm. Sheridan, Samuel Jackson, Wm. H. Peake, Samuel Teeson, George Stenning.

Thirty-three young men were received on trial.

Died—John Goodfellow, July 22nd, 1861, aged 43 years.
Samuel Belton, October 6th, 1861, aged 71 years.
William Williams, November 19th, 1861, aged 32 years.
George Jones, May 20th, 1862, aged 28 years.

Total number of members 54,405, increase 841.

The Book Steward and the Editor were re-elected. The Rev. Dr. Green was nominated for President next year, the Rev. John Carroll for Co-Delegate and the Rev. Enoch Wood, D.D., as Superintendent of Missions. The Rev. A. Hurlburt gave an account of his reception by the General Conference of the Methodist Episcopal Church; an address from that Conference was read, also one from the English Conference.

In reference to the erection of a French Methodist Church in Quebec, the report of the committee was adopted, committing the oversight of the French work to a mixed committee.

The Rev. William Arthur, M.A., and John Douse were appointed Representatives to the English Conference. Quebec was chosen as the next place of meeting. Conference closed on Friday.

At the closing of Hamilton Female College several excellent essays were read, interspersed with vocal and instrumental music. A presentation was made to Miss Adams, the Principal, amid general congratulations on the success of the first year.

The *Globe* of June 28th inquires:

"Will no friendly correspondent give us a hint as to what went on with closed doors at the Belleville Wesleyan Conference on the subject of the Common School and University Question?"

The editor of the *Guardian* replies:

'If the *Globe* will accept the services of a would-be friendly contemporary, we beg to inform that most catholic and impartial journal that we are glad to hear of its anxiety to obtain news from the Wesleyan Conference, as we believe it is the first intimation it has given its readers that any Wesleyan Conference had been held. We also beg to say that there were no closed doors while any general question was considered. We had a large number of visitors most of the time, and reports of the proceedings appeared in the three Belleville papers, some of which were copied by several other papers. Very little was said and no action taken on the University Question, except to appoint a committee. The ministers and members of the Wesleyan Church are so unanimous and the question has taken such a shape that they did not consider further action necessary. No disrespectful word was spoken respecting any other Christian denomination.'

British Methodism—Members, 325,262; on trial, 24,952. What the *Central Christian Advocate* says:

'Our Canadian brethren are progressing nobly in their work, and have reached the Pacific. In a few years they will have several conferences. British America will be a great empire, friendly to the United States, with a powerful Methodist confederacy of great efficiency. It has already prevented Church and State alliance in Canada. It is promoting common and college education with success. The *Christian Guardian* is just and liberal towards this country.'

By the last General Conference of the Methodist

Episcopal Church, U.S., the advisability of admitting laymen to the General Conference was submitted to the Annual Conferences. In 24 Conferences, since held, there was a majority of 826 ministers and 2,828 laymen against.

During the summer many camp-meetings were held, with the usual blessed results. These meetings proved mighty agencies in keeping before the people the doctrine of forgiveness of sin, not as a theory, but as a conscious experience, attested by the Holy Spirit. Before John Wesley understood this experience he heard from the lips of his dying father this enlightening testimony: "The inward witness, son; the inward witness! That is the strongest proof of Christianity." That was on the 26th of April, 1735. But John Wesley was befogged by the delusions of mysticism. His departure from Oxford effected providential deliverance from the ascetic self-denials and morbid humiliations to which he and his chosen companions had so long subjected themselves. The fresh air of a trans-Atlantic voyage was about to open his eyes and his heart to a more robust and spiritual type of religion. Astounding as it must have been to a learned and self-righteous Fellow of Lincoln, the simple testimonies of rejoicing Moravians were to awaken in Wesley's developing experience "glimpses of attainments in spiritual life hitherto unknown to him, and an inward joyful realization which should scatter the mystical subtleties of Thomas à Kempis; the keynote to an exultant song of triumph which even the sweetly devotional Jeremy Taylor had not taught him to sing." His jubilant song of triumph, caught up by his people, has given tone and character to the multitudes who crowd the ranks of Methodism, flowing onward from generation to generation with convincing sweetness and rapture.

Cultured and schooled in the things of the Kingdom as

was Susannah Wesley, she was long held in bondage under the conviction, 'That an absolute assurance of forgiveness we can never have until we enter heaven'; but the veil was taken away, and in her emancipation she rejoiced with her son in the clearer light and more scriptural experience.

It is matter for congratulation that in the freshness and brightness of the Western world we possess and profess the religion of the Lord Jesus unclouded by mists of seclusion and unfettered by ritualistic observances; and it should be our care to walk in "the liberty wherewith Christ has made us free." The responsibility is upon us to hold and to perpetuate pure and undefiled religion, free from the monkish observances and spectacular attractions which have too often been substituted for the Spirit and the power. The few Methodists who show an inclination for the wearing of gowns or surplices by ministers or choirs would do well to remember that it was by just such apparently harmless innovations that Pusey and his associates, with great professions of piety, began the introduction of ritualistic observances and by stealthy manoeuvering entangled the church in a network of sensuous formalities from which escape has seemed impossible. Methodism, made and kept alive by the indwelling Spirit of the living God, would be weakened and its inherent freedom shackled by substituting outward and formal observances for inner and spiritual life. Even though no such substitution be intended, lessons from other ages and churches admonish us to beware of beginnings that forbode disaster.

The building of churches has marked the onward march of Canadian Methodism. Wherever newcomers hew out for themselves homes in the wilderness, the itinerants follow them with the Gospel message and sanctuaries are reared in accordance with their humble circumstances. As numbers and means increase better pro-

vision for worship becomes necessary; and the people whose homes are improving are not slow to undertake the erection of sacred edifices in harmony with improving conditions. Among several circuits showing these signs of life and progress we find Warwick, Simcoe, Elora, Clinton, Dundas, Cayuga, Brampton, Albion, Markham, Omemee, Otonabee, etc.

The Rev. D. V. Lucas writes from Victoria, B.C., June 3rd, 1862:

'With Bro. White and two Indians we started for Nanaimo in an open boat on the 21st ult. We landed on an island in the Gulf of Georgia; slept the first night on the ground, the second in the boat, and at noon the following day reached the end of our trip. The scenery reminded us of "The Thousand Islands," but on a much grander scale. On Saturday all business was suspended for boat racing. The canoes contained from 8 to 16 Indians. When the gun at the old Fort gave the signal about 150 paddles struck the water. No spirited Roman youth was ever more anxious to outstrip his fellows than were these Indians. On their return they struck up a song, which for sweetness, harmony and time I have never heard surpassed. On Sunday Bro White preached; Tuesday a tea and address in the school-room; Wednesday we sailed for New Westminster, arriving in the evening, and on Saturday I reached Victoria. The brethren who came four years ago have faced many difficulties, but not one of them thinks of leaving. A great future is before us.'

The Rev. Henry Wilkinson died on the 14th of August, 1862; 58 years of age. He had been 31 years in the ministry, for many years Chairman of Districts, President of Conference, Co-Delegate the last year of his life—one of our most laborious and successful ministers.

On the 26th of August, 1862, the Rev. Joseph Stinson, D.D., ex-President of the Canada Conference, died in Toronto, after several months of severe affliction, in the 61st year of his age and 39th of his ministry. Thus have the two chief officers of last year's Conference been taken almost together.

Mr. Joseph Bloor, of Yorkville, came from Staffordshire, England, in 1818. He gave the site upon which the church was built and about $5,000 towards the new church. He was a faithful member of the church, loved as a father in his class, and on the 31st of August, 1862, in his 75th year, died with a triumphant hope of eternal life.

By the English Conference the Rev. Dr. Green was appointed President of the next Canada Conference, the Rev. John Carroll, Co-Delegate, and the Rev. Charles DeWolfe, President of the Eastern Conference.

From Rev. George McDougall, Aug. 15th, 1862:

'Our journey from Fort Pitt was made in three days, through a country equal to the best part of Canada for agriculture—a black loam on strong clay, producing the richest grass, feeding countless herds of buffalo; and water power without limit. A Cree encampment gave us a hearty welcome, and two of their Chiefs accompanied us. Through a good interpreter we pointed them to the blessed Redeemer. After our journey, catching sight of the native church, now nearly finished, the mission premises and the neat little homes, I could scarcely realize that I was thousands of miles from home. The little fields of barley, wheat, potatoes and turnips look well. With peculiar emotion I visited the mission graveyard. After a couple of days with Bro. Steinhaur we start for new Victoria Mission.'

The Rev. Th. Woolsey writes, August 18th, 1862:

'Though our provisions were nearly gone, we had fortunately killed a fat ox, against the arrival of Bro. McDougall. On the 20th we left with our guides to visit the Crees on the plains. We selected a new site for the Victoria Mission, near the Saskatchewan, crossed the river in a barge, Mr. John McDougall and others plunging into the deep waters and swimming across. On Saturday a fine young buck fell to the rifle and supplied our need. Hallowed services on the Sabbath. On the 26th we came upon the Cree encampment amid great demonstrations of delight. They gave us a tent and we had a series of open-air services—the first camp-meeting ever

held on the Saskatchewan Plains. In the Sunday love-feast thirteen Indians gave their experience. We are but the vanguard of the great Methodist army. After some baptisms and a funeral we left, assured that a brighter day is dawning upon this people. "Other persons," said a Chief, "pass through our country and scarcely notice us. I am 54 years old and have seen many changes. I remember when buffaloes were thick as blades of grass. We have suffered great loss of life by our enemies. We must tether our horses and keep watch. We told the Sarcees the good words of our missionaries, and for two years they have not killed any of us. We remember what Mr. Rundle told us and were sorry when he left." Mr. McDougall replied, telling them about the Bible, and advised them to cultivate the soil. The officers of the Fort gave Mr. McDougall a hearty reception on our return. We had three services in Cree on Sunday.'

Other letters from the missionaries continued the record. After expressing his admiration of the attractively picturesque location chosen for the Victoria Mission, Mr. McDougall proceeds:

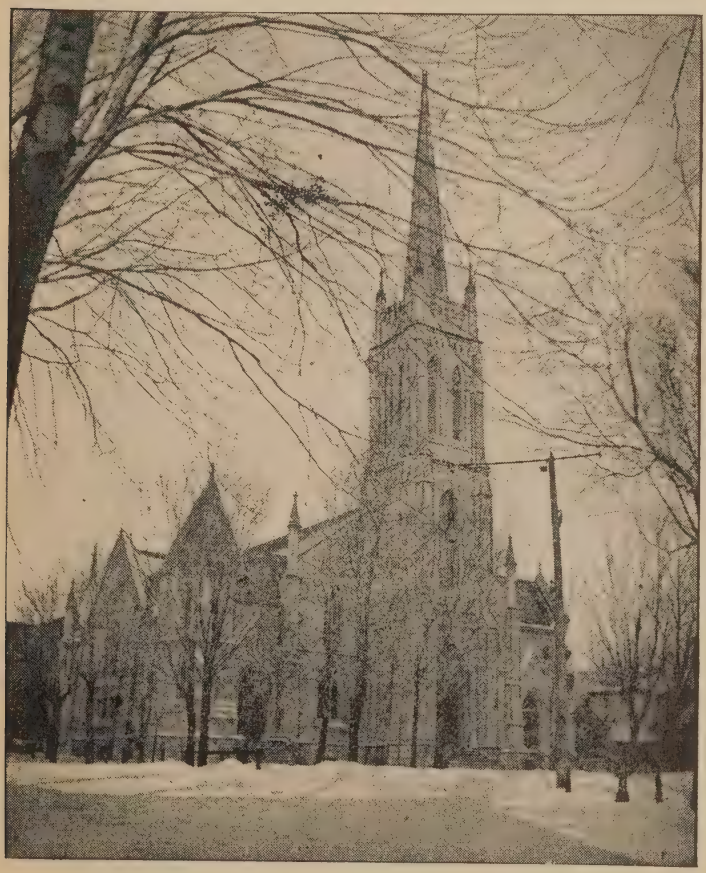
'In this delightful country, with its pleasant climate, a flourishing mission will soon become a centre of civilization and Christianity to surrounding tribes and exert an influence on numbers equal to the whole Indian population of Canada. The Cree and Stoney camp near Carlton had seventy tents. Later I passed five camps, each with ten to twenty tents. With Bros. Woolsey and Steinhaur I visited seventy tents. Had time permitted, the Blackfeet, Stoneys and Sarcees would have gladly received us. Then there are the Wood Indians and a large number of Protestant mixed bloods. Most affectionately were we received by the missionaries on these vast plains, travelled the last twenty years by Rundle, Woolsey and Steinhaur. The work must be consolidated, churches established, and the hunters taught to till the soil. These tribes slaughter at least twenty thousand buffaloes yearly and they are fast disappearing. We should have immediately two more missionaries and an experienced teacher. The church has both the men and the means.'

September 2nd Mr. McDougall writes again:

'We are now in the country of the dreaded Blackfeet,

and are hourly expecting an attack from the war party. Our only refuge is God. Our approach to the great camp was very exciting. On the little hillocks around were sentinels with loaded rifles and scores of horses grazing. The vast circle of tents, all made of dressed buffalo skins, and many of them beautifully ornamented, presented a striking picture. Inside the inclosure we caught a glimpse of savage life, under one of its happiest aspects. Ninety fat cows had been captured and stages were loaded with the richest meat. Women, the slaves of heathendom, were hard at work, while their lords, robed and painted, sat smoking. An old conjurer, in alarm, drummed and sang most lustily, but we were received with the greatest kindness. The head Chief set before us a kettle of the choicest flesh. Another offered us his tent. After the feast the pipe of peace was passed around, arrangements made for an evening service, and the Indian herald announced the commencement of their first camp-meeting. Around the missionaries gathered the native Christians, flanked by the restless eyes and blood-stained faces of their savage brothers. Their earnestness cannot be described. Through seventeen services we had the priceless privilege of pointing these benighted wanderers to the Lamb of God, the interest and, we trust, the effectiveness increasing to the end. The head chief was reading the 8th chapter of Romans when I visited him. Yesterday Bro. Steinhaur left for his station. How often he reminds me of the venerated Wm. Case, through whom the Ojibway boy was rescued from paganism to obtain a good education and become a successful messenger of salvation to these perishing tribes. Our parting from the Crees was very affecting, the Chief and his warriors accompanying us some distance. On our way to Edmonton over the rich, grassy plains we passed within fifty rods of a herd of buffalo without disturbing them. Elegant antelopes bounded past us with incredible swiftness. Wolves and prairie dogs feasted on dead carcases. Withered antlers tell the story of the elk and the moose, but the king of the plains is the grizzly bear. Of birds and water fowl there is great variety. . . . I deeply regretted that I was not able to visit the Stoneys. We learned that the noble native who had been their spiritual guide was killed last spring by the Blackfeet. To Jesuits

who visited them the Chiefs said, " For twenty years we have been Methodists, and we shall wait one year longer hoping our old friends will remember us." I wrote that we would remember them and, if permitted, I would be their missionary next summer. On the 9th of September we took leave of our hospitable friends of Edmonton, and in a small skiff I commenced my homeward journey of a thousand miles.'



Sydenham Street Methodist Church, Kingston.

CHAPTER XV.

1862-3.

COLLEGES AND CHURCHES.

Commission—British Columbia—Bowes—Elm St.—Temperance—Montreal—Eastern Townships—Conference, 1863, Quebec—Class-meetings—Spencer—Jubilee—Aikens—Mason.

The University Commission—Hon. James Patton, M.L.C., Vice-Chancellor of the University; John Beatty, Esq., M.D., of Cobourg; John Paton, Esq., of Kingston, and David Buchan, Esq., Bursar of the University—reported:

'Of the original endowment about 207,493 acres have been sold for $1,358,903; unsold, 18,310 acres, valued at $167,049; due on land sold, $334,226. The College buildings cost $355,907; Library and Museum, $65,569. These expenditures the Commission deem disproportionate to the uses and inexpedient.'

The Bursar's Department costs $7,670—one-seventh of the present annual income; fuel, in 1861, $2,598. There had been no audit of the Bursar's accounts.

The Commissioners submitted their proposed scheme to the chartered Colleges and to the Senate of Toronto University, and the replies showed "substantial agreement" in approval of the plan—

'that the Senate of the University consist of the heads of the Colleges, one elected by each college corporation, and one-third appointed by the Government; that $1,000 be allotted for successful competitors; that the chartered Colleges accept affiliation with the University and that the University only grant degrees; that an annual appropriation be made to University College of $28,000, and to each of the affiliated Colleges $10,000 and $500 to each for prizes,' etc.

1. German, Rev. Peter
2. Pascoe, Wm. S., D D.
3. Milligan[r] G S., LL.D.
4. Galley, Mr. Edward.
5. Mrs. Edward Galley
6. Manning, Mr. James
7. Milner, Rev. Jonathan
8. Williams, Wm., D.D.
9. Robson, Ebenezer, D.D.

Other suggestions and details are found in the report. Several of the Toronto and other papers strongly opposed the report and brisk correspondence was kept up for some months.

'We have taken pains,' writes the editor of the *Guardian,* 'to read and hear all that has been available on the University Question, and have encouraged discussion in our columns. We utterly fail to see why the proceeds of an endowment that should net $100,000 a year should be spent on one College, while it might, with a fair amount of local aid, sustain ten, each doing as much educational work and doing it as well as the one.'

'Many petitions have been presented against University reform. The publication of the Commissioners' Report seems to have aroused the friends of the Toronto monopoly. Many of the petitions are from Presbyterian congregations. To those who know the relation of Knox College to the University it does not seem in the best taste that they should petition to retain the monopoly.'—Quebec Correspondent.

October 13th, 1862, the Rev. Dr. Evans writes of his tour through British Columbia:

'My confidence in our future, always strong, has been greatly strengthened by what I have seen during recent months in passing through portions occupied by miners, agriculturists and traders. I am convinced that the country is incomputably rich in minerals, and within a few years will be the home of thousands of well-remunerated cultivators of the soil. I have no disposition to invite persons to leave comfortable homes, as some of us have been charged with doing. We sympathize with many who have met disappointment. Their failures are often attributable to themselves or circumstances, for a fair proportion have been successful. With God's blessing progress is being made in most of our fields of labor. The zeal of my esteemed colleague is helping the congregation and Sunday School in Victoria.'

The Missionary Committee was in session during the second week of November, in the Adelaide St. Church, Toronto. At the annual meeting the Mayor, John G.

Bowes, Esq., presided. The income was $53,427, but the expenditure $4,000 in excess. A missionary breakfast was given in the Richmond St. Church, attended by about 200 ladies and gentlemen.

The opening of the Elm Street Church, Toronto, on the 16th of November was an occasion of great interest. The Rev. Dr. Wood preached the dedication sermon. This interesting cause dates back to 1845-50, when volunteers held prayer-meetings and Sunday School in the schoolhouse on Teraulay St. In 1855 the church recently destroyed by fire was built. The new church is of white brick, 55x85, with school and lecture rooms; cost $18,000.

Prohibiton—The *Temperance Advocate* calls upon all friends of temperance to petition the Legislature for the suppression of the liquor traffic.

'We heartily concur in this advice, and petitions should be repeated every year until the all-important object is accomplished.'—*Guardian,* December, 1862.

Revival services begun by Evangelist Hammond in the American Presbyterian Church, Montreal, so increased in interest during December, 1862, that the meetings were transferred to Great St. James St. Methodist Church and the Rev. James Caughey, of Burlington, Vermont, was invited to come over and assist. The revival interested most of the Protestant churches of the city, and some hundreds were added to their numbers.

New Westminster—

'Many persons arriving in February found the ground covered with snow—unusual here. Our church is crowded; prayer-meetings and Bible class well attended. Dr. Evans came to our missionary meeting—the first held here. Mr. Clarkson, from Bowmanville, Ont., was in the chair; over $200 contributed. An address and purse of $100 cheered Rev. E. Robson.'—E. White.

The Rev. Lachlin Taylor left in March for British Columbia on a mission for the Bible Society.

Leeds County, C.E.:

'Our towering mountains, abundant streams and fertile lands are among the most beautiful landscapes in Canada. Our intelligent and devout Methodists appreciated the Chairman's visit last summer and his sermons, full of pathos and power. Our missionary meetings, tea-meeting and love-feast were all encouraging. We had twelve weeks of revival services, our minister preaching twelve times a week.'—John T. Lambly.

The Annual Primitive Methodist Conference commenced its sessions April 10th, 1863, in the Alice St. Church, Toronto. The Rev. John Nattrass was chosen President and the Rev. Thomas Crompton Secretary. The increase in members and funds indicates prosperity.

The Rev. G. F. Playter, replying to inquiries regarding his History, says:

'Preachers and others may wish to learn about the second volume. The "hard times" have not been propitious for the sale of the first volume, and the author is not a little embarrassed. He hopes that the coming Conference will lend a helping hand towards the publication of the second, which is now ready for the press.'

An edition of four thousand of Vol. I. had been printed. It is matter of deep regret that Mr. Playter's second volume, though written, was never published. It was left by the author with the Book Room for examination, and what became of it we have not been able to learn. The loss of such an accumulation of events concerning our church from 1828 to 1860 cannot easily be estimated.

Owing to the wide separation of the brethren on the Quebec District and the impossibility of maintaining frequent fellowship they looked forward to the Annual Meeting with much interest.

'The great depreciation of American money interfered much with the finances of the border circuits, but the spiritual aspects of the District were encouraging. The city of Quebec had raised upwards of $4,000 for local

purposes. On some of the circuits parsonages had been furnished. In Cookshire a church was built chiefly through the liberality of two gentlemen. The influx of American sects was a source of irritation and a hindrance to evangelical ministrations. But a brighter day is dawning for the Eastern Townships. Their physical aspects, in variety, beauty and sublimity are rarely equalled. Some parts are specially adapted to agriculture; springs of pure water and rich pasturage ensure the choicest of dairy products. Mines and minerals afford a variety of employment and good results. The approaching Conference is expected to draw increased attention to this part of the field. The supervision of our Chairman, the Rev. John Gemley, has been vigilant and sympathetic.'

The venerable Dr. Hannah, concluding his address at the Wesleyan Missionary Meeting, in Exeter Hall, said:

'May I just mention the late Dr. Stinson, whose course I have traced from its beginning? I knew him as a youth at home when he first gained the religion of our Lord, on entering his work as a missionary, in his faithful labors at home and abroad, and did not think my beloved young friend would cross the river before me. I think of Dr. Stinson as a man of sterling piety, of eminent ministerial talent, of wise judgment and devoted zeal, who well filled up his allotted space and has passed to his rest.'

New churches have been recently opened in Hastings, New Boyne, Camden, Tilbury East, Claremont and many other places.

On the 3rd of June, 1863, the Conference met for the first time in the city of Quebec.

'To most of the ministers everything here is of interest. The stamp of antiquity is everywhere; the narrow streets, the massive walls and gates, the heavy ordnance, the groups of soldiers at every corner inform us that the time has not yet come when the nations shall learn to war no more. The reception of the Conference has been most cordial.'

At 10 o'clock Wednesday morning the retiring President, Rev. Dr. Wood, opened the Conference. One hundred and eighty ministers were present. The Rev. Dr.

Green, appointed President of this Conference, took the chair, with Rev. John Carroll as Co-Delegate. The Rev. James Spencer, M.A., was elected Secretary.

Into full connection—Wm. Briggs, Francis W. Ware, George Burson, Robt. Shaw, B.A., John Neelands, Wm. F. Morrison, B.A., James Hannon, Daniel A. Perrin, B.A., Jos. H. Stinson, Peter Bawtenheimer, George McRae, Coleman Bristol, B.A., Isaac Gold, Robt. O. Wilson, James Graham, John B. Clarkson, B.A., Jas. W. Sloan, Richard N. Adams, Hazelton A. Spencer, Francis C. Ireland, George Washington, B.A., Alex. Campbell, Jr., Edmund S. Shorey, Alex. La Clair, James A. Gordon, Thomas Bell, and Samuel Jackson.

Thirty-three candidates were received on trial.

Died—Thomas Harmon, July 24th, 1862, 78 years.
Edmund Stoney, August 8th, 1862, 71 years.
Henry Wilkinson, August 14th, 1862, 58 years.
Joseph Stinson, D.D., Aug. 26th, 1862, 60 years.
John Shannon, September 6th, 1862, 25 years.
John H. Mulholland, Oct. 31st, 1862, 24 years.
Philip Rose, December 29th, 1862, 42 years.
Abraham Dayman, April 13th, 1863, 44 years.
James Musgrove, May 9th, 1863, 77 years.
James Ash, June 6th, 1862, 29 years.

The unusually large number of deaths was deeply felt by the Conference.

Total number of members, 56,338; increase, 1,933.

The Book Steward and Editor were re-elected.

A resolution from the Quebec District led to a careful consideration of the class-meeting as a Scriptural and edifying mode of Christian fellowship.

A committee was appointed to revise the Discipline, with such changes as had been legally made; also a committee to prepare a new Tune Book.

The Rev. Geo. H. Cornish proposed publishing a "Handbook of Canadian Methodism" so soon as the necessary information can be obtained. The Conference gave its approval.

The addresses of the Rev. Drs. F. G. Hibbard and

F. Hodgson, Delegates from the Methodist Episcopal Church, U. S., and the ordination sermon by Dr. Hibbard were listened to with very deep interest.

The Rev. John Douse reported his visit to the English Conference.

The Rev. Dr. Wood was requested as Superintendent of Missions for next year and the Rev. S. D. Rice as Co-Delegate.

The Revs. John Carroll and Dr. Nelles were appointed Delegates to the General Conference of the Methodist Episcopal Church, U. S.

The Conference, regarded as one of the most interesting yet held, closed on Friday evening.

Several ministers supplied the pulpits of other denominations, some of which own their indebtedness to Methodism. Isaac Taylor says that Methodism saved the languishing non-conformity of England. On the death of Lady Huntingdon many of Whitfield's chapels became Independent ones. Wm. Jay received his first impressions in a Methodist preaching room at Tisbury. The mother of John Angel James, says Mr. Dale, left the dissenting meeting house for the Methodist chapel because she found there 'more power, though less polish.' Dr. Leifchild, Dr. Campbell, George Smith of Poplar, Stoughton of Kensington, Parker of Manchester, were all Methodist local preachers. Dr. Raffles, Dr McAll, James Parsons of York, on the maternal side, were related to Methodism.

Of 2,600 hymns in use by the churches, 1,156 are from the Wesleys. Toplady, though a bitter opponent, incorporated 164 hymns by the Wesleys in his hymnbook. In most later collections there is a similar proportion.

The Eastern Wesleyan Conference met in Charlottetown on the 24th of June, 1863. President, Rev. Dr. De Wolfe; Secretary, Rev. R. A. Temple.

For the 21st anniversary of the Mt. Allison Academy, Sackville, there was an enthusiastic gathering of twelve hundred and fifty pupils and friends.

The Revs. J. H. Starr, of the Canada Conference, Edmund Botterell, of Newfoundland, and Fred. W. Moore, of Bermuda, were introduced.

The Reports showed vigorous progress in educational and financial interests, but a slight decrease in members.

In the recent English Conference, during an earnest consideration of class-meetings, Dr. Bunting closed an earnest address with these words: "Most earnestly I exhort all converts to Christianity to avail themselves of that incomparable means of grace—the class-meeting."

Mr. Gregory said: "People should be taught that their membership was incomplete unless they came to the communion of saints. They were all bound to contribute something towards mutual edification."

William Arthur said: "The Lord's Supper is not a test, but a public recognition of church membership. Every church has its own tests, but there is no Scripturally constituted church that professes to dispense with tests altogether. In the Methodist Church one leading condition and test of membership is that, among other Christian duties, fellowship be attended to. It is part of God's will that we should exhort one another, edify one another, confess our faults to one another. The church provides for the individual life, the public and the social life of the church. Let us do everything to revive the old Methodist spirit in regard to the class-meeting and the love-feast."

Dr. Hannah said: "The wisdom of more than a hundred years is worthy of our regard. This form of Christian fellowship has proved of inestimable advantage, and I trust the day will never come when this Conference will give any sanction to the neglect of the class-meeting."

Mr. Rigg said: "I am very thankful to hear Mr. Arthur state so distinctly that the Lord's Supper is not a test of church membership, but a token of it. There are other churches in which persons receive the Lord's

Supper, though not recognized as fully accredited members of the church. I hope we shall be very loath to enlarge by relaxing our test of church membership."

It was stated in Conference that some young men were becoming readers rather than preachers.

The Rev. John Bredin, from Canada, being asked to speak at the open meeting, after some statements regarding missionary and educational work, said:

"I predict that a century hence the Canadian people will be the noblest specimens of humanity on the face of the earth, all that was good in the Celt, the Saxon, the Gaul, and other races, combining to form neither English, Irish, nor Welsh, but Canadians, who would take their right place among the churches of Christendom and among the nations of the earth." Cheers.

Arrangements were made for a Jubilee Celebration of the founding of the Wesleyan Missionary Society.

The seceding bodies of Methodists, in England, seem disposed to cultivate fraternal intercourse, with a view to possible re-union. The following is a statement of their numbers:

Primitive Methodists	140,000
Free Methodist and Reform Union	70,000
Methodist New Connexion	33,000
Bible Christians	24,000
Irish Primitives	14,000

At a Breakfast, opening the Missionary Jubilee in England, £10,000 were subscribed. The Rev. Thomas Jackson preached a Jubilee sermon, and the offerings during one week in Leeds and vicinity were over £30,000.

Rev. Isaac B. Aylesworth, M.D., Agent for Victoria College, after a few weeks' canvass, reported $10,000 raised, between Cobourg and Matilda, with the prospect of soon securing the $30,000 required.

The Rev. James Spencer, M.A., ex-Editor, Secretary of last year's Conference, and Representative to the

English Conference, died on the 9th of October, 1863, after a few days' illness, at the age of 51 years

The Rev. Lachlin Taylor arrived at Victoria, May 23rd. Several Chinese were there, in search of gold, opening a new phase of missionary work. Captain Peck, of the merchant vessel *Vancouver,* a local preacher, with a converted crew, was telling his experience, with good effect, to crowds, week-day and Sunday. Some women and children had arrived from Bowmanville, Ont.

At the Annual Meeting of the Missionary Society in Kingston, J. A. Mathewson, Esq., of Montreal, proposed that we co-operate with the parent Society, and cancel the debt of the Missionary Society and all other Church debts. The proposal was heartily accepted and suggestions made for accomplishing the work. The missionary income is not meeting the expenditure by six or seven thousand dollars a year.

The Rev. E. Sallows reports an exciting tour among the Indians of Lake Superior, and thus ends his story:

'We rowed down to the "Soo," ran the rapids, met many old friends who hailed with shouts our safe return. My dear wife and little girl were on the banks anxiously awaiting us—after twenty-seven days' absence and a journey of 600 miles.'

After sixteen months' work, the French missionary appointed to Montreal reported an average congregation of fifty persons and twenty-four members in class.

Dec. 18th, 1863—The Rev. George Young writes of the Jubilee spirit in Quebec:

'After the successful missionary meeting the trustees determined on a social gathering with a view to raising $4,000 on their church debt. When the chairman offered $400 eight gentlemen promptly followed his lead. making $3,200, which was soon increased to $5,240, when the Doxology was thankfully sung. At the missionary meeting the Hon. James Ferrier, being called to the chair, said: 'If we think of our blessings, our gratitude will be manifested by our offerings.

"Shall we, whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?"

God requires sacrifices. Do the many who give five or ten dollars make sacrifices? A man in Montreal, hearing of a missionary's need, sent me four dollars and denied himself of his 25c. dinner for sixteen days to make up the amount.

'The Hon. J. C. Aikens seconded one of the resolutions.'

Havelock Mission—'After preaching in Norwood and Havelock, we were driven seven miles to Victoria, by Peter Pearse, Esq., Warden of the County. At the missionary meetings, during the following evenings, we met many settlers from the vicinity of Belleville. The woods abound with game, the lakes with fish, and over the ice lumbermen were drawing immense supplies of timber. In the southern part of the township, workers were in the iron mines. Good schoolhouses are available for worship, and the young missionary, fresh from college—Edward Morrow, B.A.—has penetrated every accessible neighborhood, and visited every Protestant family, not forgetting the children. No wonder we had good meetings.'—Chairman.

The Rev. John Carroll tells of another journey, north from Peterborough, with the Rev. John Sanderson, through the townships of Smith, Innismore, Verulum, Harvey, Somerville, Galway, Lutterworth, etc., to Gull River—120 miles over land, lake, swamp and ice—finding the people "superlatively agreeable."

Mr. James Aikens, whose arrival in Canada and settlement in the Toronto Township we noticed in Vol I., p. 123, made for himself and family a comfortable home, and the Presbyterian elder became a Methodist class-leader. In 1856 he suffered the loss of his wife and

daughter. To himself the call came Dec. 15th, 1863, soon after his 82nd birthday. He is remembered as a man of inflexible integrity and extensive influence. Hon. James C. Aikens and Dr. Wm. T. Aikens, of Toronto, are worthy representatives of a numerous family.

A movement in Montreal Methodism for Church extension reached a general and hopeful agreement at a representative meeting of all the circuits, on the 27th of January, 1864, for the raising of $50,000 and the building of three additional churches.

Mr. Hugh Mason, of Trafalgar, Ont., born in County Armagh, Ireland, was one of a noble band of German-Irish immigrants who reached Little York about 1820, and were among the pioneers to cut away the forests of the Toronto, Trafalgar and adjoining townships. In 1825 Mr. Mason married Miss Eliza, daughter of Samuel and Mary Switzer, and both became members of the Methodist Church, at the appointment long known as "Switzer's." Their home was ever open to friends and strangers, and many a toil-worn itinerant received a cheering welcome and generous entertainment. After a life of faithful service, Mr. Mason died Feb. 14th, 1864; Mrs. Mason survived her husband to her 88th year.

The Revs. John Carroll and Dr. Nelles received a very hearty welcome from the General Conference of the Methodist Episcopal Church, U. S.; so also did the Rev. W. L. Thornton, M.A., Representative from the English Conference.

CHAPTER XVI.

1864.

MISSIONS BECOME CIRCUITS.

Conference, Toronto—Dignam—Lord Minton—Blythe—Wingham Listowel—Lucknow—Goderich—Seaforth—Barrie — Perth — Blackfeet.

The forty-first session of the Canada Conference was opened in the Elm St. Church, Toronto, on the 1st of June, 1864. The Rev. Wm. L. Thornton, M.A., appointed President by the English Conference, was introduced by Dr. Green and welcomed to the chair. His earnest and sympathetic address won all hearts. The Rev. S. D. Rice was introduced as Co-Delegate. The Rev. Wm. Pollard was elected Secretary. Of those appointed to attend Conference, over two hundred were present. The Rev. Robinson Scott, of the Irish Conference, was introduced, also the Rev. Fitch Reed, D.D., of the M. E. Church, U.S., who, in 1820, had been appointed to the York Circuit by Bishop McKendry. In his address he referred with much emotion to those early times. His visit and addresses were very highly appreciated.

Into full connection—Peter Addison, Wm. Adams, Daniel E. Brownell, Nathaniel Burwash, B.A., Alex. Burns, B.A., Nathaniel S. Burwash, Henry Beeson, David Brethour, John Corbett, Wm. F. Campbell, David Chalmers, George H. Field, Josias Green, Robert Godfrey, Wm. Hicks, David Kennedy, B.A., Geo. H. Kenney, Jas. Matheson, Davidson McDonald, John Philp, B.A., Jas. E. Richardson, Brock Rose, Edmund S. Rupert, B.A., Wm. H. Schofield, B.A., Ezra A. Stafford, Geo. Sexsmith, Thomas Walker, John C. Willmott, B.A., Wm. C. Watson, B.A., Jas. Whiting.

Twenty-nine young men were received on trial.

Died—James Spencer, M.A., October 9th, 1863, aged 51 years.

Robert Brown, November 4th, 1863, aged 45 years.

Kenneth McKenzie, December 25th, 1863, aged 28 years.

The church was well filled Sunday morning for the love-feast. The President preached the ordination sermon. Hundreds were unable to gain admission. The Rev. Robinson Scott preached in the evening. All the services of the day were greatly enjoyed.

The Report of the Book Room was satisfactory.

The Book Steward and Editor were re-elected.

The Bursar declared Victoria College self-sustaining.

Nineteen thousand dollars had been raised toward the debt.

It was considered that the Committee had acted prematurely in publishing the new Discipline; and it was ordered that the changes be submitted to next Conference.

There was an increase of 156 members, but so large a decrease of those on trial—owing probably to closer scrutiny by reason of the Children's Fund—as to show a decrease of 776.

A day of special humiliation and prayer was appointed.

The President suggested the nomination of a President for next year. The Rev. Richard Jones was nominated, and the Rev. Asahel Hurlburt as Co-Delegate.

The visit of the Rev. W. L. Thornton, M.A., will be a pleasurable remembrance. His conduct in the chair surpassed all expectations. His strict attention to business, his simplicity and impartiality, the deep spirituality of his addresses, the unction attending his discourses, won the admiration and gratitude of the whole Conference.

The Rev. Robinson Scott's mission is in quest of aid for the Irish education system. His preaching and addresses were very highly prized. At the General Con-

ference, Philadelphia, he was assured of assistance to the amount of probably $100,000; and Canadian Methodists own their great indebtedness to Irish Methodism.

The degree of Doctor of Divinity was recently conferred on the Rev. Lachlin Taylor.

The *Provincial Wesleyan* accords unstinted praise to the Rev. W. L. Thornton, M.A., whose presence and counsels, as President, contributed greatly to the pleasure and profit of the Eastern Conference.

The Rev. John McMurray was elected Secretary.

Eight young men were ordained and five were received on trial. The Revs. Arthur McNutt and J. B. Brownell had died during the year.

Members, 15,105; on trial, 1,793—a slight increase.

The Mount Allison Educational Institution, the St. John Academy, and the Theological Institute received careful consideration.

The Rev. John McMurray was nominated as the next President, and the Rev. E. Botterell as Co-Delegate.

The missionary Jubilee Celebration was favorably entertained. The Rev. Robinson Scott attended, and, with the President, sailed for England on the 7th of July.

The Rev. Wm. Dignam died near St. John's, London Township, on the 22nd of July, in the 54th year of his ministry.

'We remember,' writes the Editor, 'when Bro. Dignam began his labors on the Ottawa District in 1840—his energy and devotion to his work, an excellent man whose labors have been blessed to many souls.'

On his return from Canada, the Rev. W. L. Thornton, M.A., was elected President of the English Conference. Though already Editor of Methodist publications, he was suggested as Principal for the new Theological Institution. In an evening session Mr. Thornton delighted a full house with thrilling descriptions of his experiences in the United States, Canada, and the Eastern Provinces.

The observance of August 5th as a day of fasting and prayer was followed by many evidences of increasing faith and enlarged expectations of spiritual progress; at many camp-meetings was heard the "sounds of abundance of rain," giving assurance that the temporary decrease will be succeeded by glorious increase.

The Rev. Thomas Woolsey, after nine years of arduous labor on the great Saskatchewan Plains, returned in good health and with good tidings from his fellow-laborers. To the missionaries Canada owes a debt of gratitude for making known the true character and value of the great North-West:

'I have declared most strongly the peculiar adaptations of the Saskatchewan Valley for extensive immigration, because of the fertility of its soil and the salubrity of its climate and am surprised to find contrary views circulated. Lord Milton, after traversing this country, in a paper read before the British Association on his return to England, says: "I must allude very briefly to the magnificent country which extends from Red River to the base of the Rocky Mountains. . . . It is peculiarly well adapted for settlement; rich prairies ready for the plough, interspersed with woods for building and fencing. The spring is a month earlier than on the shores of Lake Superior; grain of all kinds grows with the greatest luxuriance, and the root crops are finer than I have seen in England. The pasturage is almost endless in extent and so luxuriant that horses turned out thin in the winter are brought in fat in the spring. Could communication be established between Canada and British Columbia this district would, I believe, be one of the most valuable of the British possessions."'

The annual muster of Methodist Sunday Schools in Montreal, New Year's morning, reported 179 teachers, 1,320 scholars and $877 in missionary contributions.

The Rev. John Gemley reports indications of increase in missionary giving—'notwithstanding that this is the most trying season that the country around Kingston has experienced for many years.'

Blythe Mission—

'This year a brighter prospect is dawning; a few conversions at Blythe and some at the country appointments; about twenty at Wingham, a village of about 250 inhabitants, springing up as by magic in the midst of the woods. A few zealous friends are looking for a church site, hoping to remove from the "upper room" generously provided by Mr. T. G. Jackson, merchant, into a commodious church.'

This region was a part of the Morris Mission, and was supplied from Clinton, where Alexander Campbell was stationed in 1854. He sent his colleague, John Hough, into the country around Wingham. Among the first Methodists there were Adam Reid and his wife, who settled there in 1854, and whom the writer had the pleasure of meeting near Wingham last year—1909—then 82 years of age, one of the early leaders, and father of the Toronto artist, Mr. George A. Reid, whose paintings—"The Closing of the Mortgage" and others—have made his name famous. Another son is Mr. Thomas A. Reid, Principal of the Public Schools, Owen Sound.

Another name connects this part of the country with early days. Mr. Nathaniel Burwash, brother of Mr. Adam Burwash, who is mentioned in Vol. I., page 203, left the Ottawa region in 1852 and settled in the Township of Bruce, to take his share with early Methodist workers. There Mrs. Burwash died in 1876, and he in 1880. They are represented by a son, the Rev. Nathaniel S. Burwash.

In 1863 Mr. James Lee came to Listowel—then a part of the Elma and Wallace Mission—and assisted Mr. Wm. McKenny in finishing a small frame church. Mrs. J. M. Scott and Mr. Jacob Large, of Large's appointment—father of Mr. John Large, Toronto, and Mr. Jacob Large, Listowel—were among the early and steadfast helpers.

Lucknow—In 1837 Mr. Daniel Webster came from Tipperary, Ireland, to Norval, Ont., and thence to Luck-

now in 1854, when the country was a wilderness. At Hacket's schoolhouse, five miles out, the Wesleyans, New Connexion and Presbyterians began services about 1860. The Revs. David Ryan, Wesleyan, and James Caswell, New Connexion, were some of the earliest preachers.

The first leader in Lucknow was Mr. Thomas Stevenson. Daniel Webster had five sons—James, Robert, Thomas, Daniel, and Richard; also five daughters, all save one living near Lucknow, and members of the Methodist Church.

Goderich has long been the central point of an extensive district, and many of the early ministers are well remembered—John Beatty, John Armstrong, John K. Williston, Th. Fawcett, James Norris, John Bredin, John Gundy, Henry Byers, John Hunt, George Kennedy, Thos. Williams, John Williams, James Gray, John G. Laird, Samuel Fear, Joel Briggs, Charles Silvester, etc., up to 1855, when John S. Evans was appointed. About that time Mr. Wm. Acheson, Mr. George Cox, leader, Mr. Geo. Acheson, S. S. Supt., and their wives, were among the chief workers in the little frame church, and helpers in building the new brick church in 1859. At that time there was a New Connexion Church, in which Mr. and Mrs. Wm. Swafield were early members. There was also an M. E. Church. About 1850 the Rev. Samuel Fear, of Goderich, started an appointment in Mr. James Maitland's house, a mile or two from the present site of Seaforth, where Mr. Young, Mr. Sparling, Mrs. Cluff, and others assisted in building a small church. In 1860 the Rev. John Mills, of Clinton, preached in Mr. John Beatty's house. A small frame church was built in 1861, and the present church in 1877.

The sudden death of the Rev. Wm. L. Thornton, M.A., on the 5th of March, 1865, was the cause of deep and widespread grief. As President of three Conferences he held a deservedly high place in the esteem and

affection of Methodist preachers, and of the people as well. He had been only three weeks laid aside from active duties, and his death was unexpected. "My mercies abound!" were probably his last words. The *Guardian* of April 5th was in deep mourning for him.

The opening of a new brick church in Barrie, on the 9th of April, 1865, by the Rev. Drs. Wood, Jeffers, and Green, invites to retrospection:

'The nucleus of Methodism west of Lake Simcoe was found on Yellow Head Island, among the Indians, and then nursed at Coldwater and Orillia. There from 1828 to 1835 labored in succession Revs. John Beatty, John B. Attwood, Cyrus R. Allison, Gilbert Miller and Samuel Belton. Occasionally they made their way through the woods to the township of Vespra, in which is the town of Barrie. At the Conference of 1835 Dr. Stinson, Superintendent of Missions, said to Rev. Jonathan Scott: "You are given charge of the Indian Mission at Lake Simcoe, Coldwater, and the townships around; you shall have a colleague. Form a circuit." Mr. Scott during four years had for colleagues David Hardie, Th. McMullen and Wellington Jeffers. The field was ten townships, and at the end of four years there were twelve classes, besides the Indians, and twenty-four appointments, of which Barrie was one, with a room in a log dwelling for a church. Later the mission was named "Lake Simcoe, Coldwater and Barrie." In 1841 it was called the "Barrie Mission." Ten years later Barrie was the home of the Chairman, Rev. Lewis Warner, and of others in succession. The Lake Simcoe Mission has furnished territory for seven circuits and given several recruits to the Methodist Conference.' Jonathan Scott.

Beaverton.—In the month of August, 1862, I preached the first Methodist sermon in Beaverton and organized a class of six members. As the appointments on the mission were several miles apart, and the roads rough, in many places through the bush, with only blazed tracks, and to reach the appointments furthest north, in Carden and Dalton, the lake had to be crossed in a log canoe, the only craft available, I could hold only service once

in every three weeks, except in the Mara church, where I preached every Sunday morning. The people were not possessed of much of this world's goods; the receipts at our first Quarterly Meeting were $7.10 in cash and $16 in kine, second quarter $38.67, third quarter $42.90, fourth quarter $55.44, a total of $160.11, which, with a small grant from Mission Fund, paid rent, horse-keep and gave about $200 for family expenses. But they were united, kind-hearted and loyal to Methodism. God blessed my labors and gave me the joy of seeing a goodly number of conversions. I left for my successor a membership of 77, and ten appointments in six townships. During the two years I travelled 7,677 miles, of which I walked, when the roads were too bad to take my horse, 564 miles.' Geo. H. Cornish.

'On the Perth Circuit obstacles and prejudices are giving way to prosperity. Some of our thirteen appointments were commenced forty years ago, nine during the past three years—a proof of the energy of our pastor, the Rev. Amos E. Russ, M.A. We have five churches and two being built. At Tay River the schoolhouse, in which a protracted meeting was in progress, was burned. Mr. Russ determined to have a church. In a few months it was opened and nearly paid for. At Harper's 7th line of Bathurst, two years ago, about twenty new members were added and a church built. A good revival at the Ferry secured a large increase of members and the erection of a stone church. The 2nd line of Drummond is now doing what should have been done twenty years ago—building a fine stone church The members, quickened by revival meetings, determined to arise and build. A new appointment was opened at Port Elmsley a year and a half ago. The few members, increased by a revival, are now building a stone church. The Hargrave church is out of debt, and with other places is proving the wisdom of the itinerant system. Perth, in the meetings held and the power of the Spirit manifest, forms a pleasing contrast to a few years ago. Many brethren of the town have greatly helped other places. Three years ago the Quarterly Meeting, with only 143 members, asked for

a second preacher, and the increase has abundantly justified the venture.'

At the recent Convocation, Victoria College, eighty students graduated in Arts and twenty in Medicine. With the removal of the debt and an increasing attendance, prospects are brightening.

The Rev. George McDougall reports remarkable peace negotiations between the Blackfeet and Cree Indians. The Blackfeet had carried off many of the Cree horses. The old Cree Chief read to his warriors the account of Christ calming the waters, and proposed a friendly visit to the Blackfeet camp. "He who stilled the waters can save us," said the Chief, as he set off with his companions. The Blackfeet, with guns and war-whoops, rushed out to meet them; but seeing the old Chief holding a book instead of a gun, they halted and asked, "Who are you?" After a little conversation the Crees were asked into the camp and entertained. The missionary was invited to come and negotiate a peace. The field in which we represent Christianity is larger than Western Canada. Give us two more active laborers and, with the blessing of heaven, the Blackfeet and the Crees will soon be Christian too.'

Since last Conference new churches have been built at Collingwood, Waterloo, C.E., Mono, Victoria, Eastville, Kinsale, Grimsby, Sarnia, Wardsville Barrie, Cooksville, Belleville, etc.

The opening of the spacious and beautiful Bridge St. Church, Belleville, was an occasion of very deep interest. On the first Sunday, May 21st, 1865, sermons were preached by Rev. Drs. Wood, Taylor and Douglas; on the second Sunday by Revs. E. B. Harper, M.A., N. Burwash, B.A., and Wm. Stephenson. The church is built of stone, 70x100 feet, and tower. It stands on a central site, commanding a fine view of the Bay.

1. Cade, Robt., D.D.
2. Markham, Rev. Joseph
3. Sutherland, Alex , D.D.
4. Meacham, Geo. M., D.D.
5. Mrs. G. M. Meacham
6. Andrews, Rev. Alfred
7. Ryckman, E.B., D.D.
8. Parker, W. R., D.D.
9. Bond, Rev. Stephen

CHAPTER XVII.

1865-6.

THE AMERICAN CENTENARY.

Conference, London—Elliott—Burns—Accident—Muskoka—Flanders—Insanity—Centenary—Sackville—Fenians— Conference, Montreal, 1866—Arthur—Loyalty—A Hundred Years—Sympathy — Union — Ritualism — Ernestown — Carrol—Eastern Townships—Kapelle.

The Conference of 1865 was opened in London on the 7th of June, by the Rev. S. D. Rice, Co-Delegate. About 200 ministers were present. Mr. Rice spoke with deep emotion of the sudden death of President Thornton. The Rev. Richard Jones was introduced as his successor, and the Rev. Asahel Hurlburt as Co-Delegate.

The Rev. John Hunt was elected Secretary, the Rev. Wm. Scott, Assistant, and the Rev. J. S. Evans, Journal Secretary.

The Rev. Dr. Pickard, Delegate from the Eastern Conference; the Revs. Ch. Elliott, D.D., George Peck, D.D., from the Methodist Episcopal Church, U.S., and the Rev. Dr. Eddy, were introduced.

Into full connection—Thomas Cullen, Wesley Casson, Th. Derrick, Robt. W. Ferrier, M.A., Thomas Garbutt, Wm. Galbraith, Samuel J. Hunter, Le Roy Hooker, Hugh Johnston, B.A., Th. Kelly, Daniel V. Lucas, Alexander Lester, Joshua P. Lewis, Samuel Might, Alfred McCann, Wm. S. McCullough, B.A., Wm. Tucker, Ebenezer Teskey, Th. G. Williams, Isaac Weldon, Wm. C. Washington, B.A.

Seventeen candidates were received on trial.

Died—William Dignam, July 22nd, 1864, aged 54 years.
Benj. Hitchcock, Oct. 12th, 1864, aged 80 years.
Thos. Bevitt, Feb. 5th, 1865, aged 69 years.
Robt. Thompson, March 15, 1865, aged 29 years.

Total number of members, 56,395; increase, 643.
Book Steward—Rev. Samuel Rose.
Editor—Rev. Wellington Jeffers, D.D.

A communication was received from the New Connexion Conference, expressing hope of a general Union of the Methodist Churches in Canada.

A Committee on Union was appointed.

The ministers agreed to the assessment of one per cent. on their salaries in aid of Victoria College.

The Rev. Charles Elliott, D.D., preached the ordination sermon, and the Rev. Dr. Ryerson a funeral sermon in remembrance of the Rev. W. L. Thornton, M.A. The Rev. Dr. Jeffers was nominated as Co-Delegate for next year.

The Great St. James' St. Church, Montreal, was chosen as the place of meeting for next Conference.

The coming of distinguished American Delegates, so soon after the close of the long-continued and disastrous civil war, was an indication of the close friendship existing between American and Canadian Methodism, and the addresses delivered give assurance of the permanence of that friendship.

The Rev. Dr. Charles Elliott, President of the Iowa University, was in quest of someone who should become his successor in that position, and his choice fell upon the Rev. Alex. Burns, B.A., who consented to go.

This Conference will be remembered as one of surpassing interest and deep spirituality. The ample and generous hospitality of the people of London was duly appreciated.

So closely did the members of Conference feel themselves bound to each other that the consideration of division into several conferences was deferred to some more urgent season.

One pang of deep sorrow broke in upon the general happiness, caused by a sad drowning fatality at the

Desjardins Canal, Dundas, on the 13th of June. Five young persons—Messrs. Edwin W. Coleman and George Creighton, the Misses Carrie Coleman, Mary Creighton, and Kate Gage—were capsized and all drowned except Mr. Creighton. George and Mary were son and daughter of the Rev. Kennedy Creighton, then at Conference. The Conference adjourned and repaired to the station in sympathy with the stricken father, to meet the lifeless body of his beloved daughter. She was buried in the London Cemetery.

The largest funeral procession ever seen in Dundas followed the remains of Edwin and Carrie Coleman to their last resting-place; and a similarly large company attended the funeral of Miss Kate Gage to the Hamilton Cemetery. The sorrowing friends had comfort in the assurance that their loved ones were "not lost, but gone before."

The modest estimate of £100,000 from the English Missionary Jubilee has been more than doubled.

Two new circuits have been formed in Toronto, the Elm St. Church being detached from the Richmond St., and Yorkville from the Adelaide St. Church.

Shefford, Oct. 13th, 1865: 'The mournful news comes by telegraph of the sudden death of the Rev. Rufus A. Flanders, Chairman of the Stanstead District, in Boston, whither he had gone last week on business. He was but 48 years of age, a laborious and faithful minister, a most affectionate husband and father. Mr. Flanders took cold the morning he left home, waiting two hours at the station, in the cold and rain, and probably died of pneumonia. The Rev. James Graham, of Yonge St. South, was sent to supply Mr. Flanders' place.

During the summer the Rev. Thomas Woolsey visited England, attended many missionary meetings, had a good supply of hymns and catechisms printed in the

Cree language, received numerous presents for the missions, and reached Toronto safely in November.

The Report of Dr. Workman, Supt. of the Toronto Lunatic Asylum, 1864, furnishes some important statistics regarding nationality, marriage, and religion—of 995 patients admitted during six years—1859 to 1864.

Of Canadian birth	266
Of Irish birth	353
Of Scotch birth	149
Of English birth	143
Of United States birth	43
Of all other countries	41

The Canadian population consists of:

Irish	191,231
English	114,290
Scotch	98,792
Other countries	88,890
	493,203
Canadian	902,879

The Irish, English and Scotch—404,313—or 29 per cent. of the population, sent in 67 per cent. of the patients; while the Canadian 65 per cent. of the population sent in only about 27 per cent. of patients. Since 1841 the following have been admitted:

	Men.	Women.	Total.
Married	731	950	1,681
Single	915	518	1,433
	1,646	1,468	3,114

In regard to religion:

English Church	474	28.36 per cent.
Church of Rome	412	23.79 per cent.
Presbyterians	422	24.37 per cent.
Methodists	274	15.65 per cent.
All others	153	8.83 per cent.

Dr. Workman adds:

"Now I doubt not all except the Methodists will be ready to affirm that religion has nothing to do with

insanity. But they—Methodists—I honestly believe may with perfect truth and justice contend, in the face of the figures now before them, that religion—their religion—has much to do with insanity; not, however, with its production, but with its prevention."

Dr. Workman was not a Methodist, and we have copied the above items from his Report as an offset to statements frequently made to the disparagement of Methodism. Methodists and others will see how groundless are such aspersions.

"The *Baptist Freeman* insists that the Israelites had a 'complete immersion' in the cloud and in the sea. Our contemporary is mistaken; they were sprinkled; it was the *Egyptians* who had the 'complete immersion.'" —*Guardian.*

The Rev. Geo. H. Cornish is preparing "*A Handbook of Canadian Methodism,*" containing the names of all the preachers in connection with Canadian Methodism from 1790 up to the present year, the circuits they have traveled, and much more important information.

At the request of the Centenary Board, the Rev. Dr. Stevens has written "*The Centenary of American Methodism.*" The celebration will begin with the first Sabbath of 1866, and Canadian Methodists should enter into it with heartfelt gratitude.

The male department of the Sackville Academy, N.B., was burned on the 16th of January, 1866.

The Methodist Church, Quebec, one of the finest buildings in the city, was greatly damaged by fire. It was built in 1849, costing about £13,000, and renovated two years ago. The insurance—£5,600—may cover the damage.

The Rev. Alex. Burns, B.A., writes from Mt. Pleasant, Iowa, on behalf of Dr. Elliott, acknowledging the Union Jack sent him from Canada.

'The Dr. has had a slight stroke of paralysis. A

glorious revival is progressing in both churches; about twenty students converted, reminding me of old Victoria, in the days of Tew, Parker, Ryckman and Henderson. I have received letters from young men, inquiring about openings. These Conferences are full. If young men come to the United States expecting large salaries and speedy promotion, they may expect disappointment. Showers of mercy are descending upon the churches. It is to be a year of thankofferings and conversions.'

At the invitation of the President, many ministers and members attended a meeting of the Conference Executive, in Kingston, Feb. 28th, to consider the steps to be taken in Canada in connection with the American Centenary Celebration. A series of resolutions was adopted, leaving final arrangements to next Conference.

Rumors of an intended Fenian invasion of Canada become more alarming.

The Rev. George Scott, President of the approaching Canada Conference, arrived in Halifax on the 7th of May and reached Toronto on the 26th. The next day he preached in the Adelaide St. and Richmond St. churches. From the College at Sackville he received the degree of Doctor of Divinity.

The Rev. A. Browning reports $3,000 raised for all purposes, in Victoria, during the year.

Conference gatherings are threatened with interruption through actual Fenian invasions. On the 1st of June about 1,500 Fenians crossed from Buffalo to Fort Erie, but met a reception from Canadian troops, such as they had not expected. After a few skirmishes and the loss of some lives, the raiders made a hasty retreat across the river—all save a host of prisoners held as hostages for future good behavior. Another invasion, made in the east, upon St. Albans, was speedily repulsed. While the excitement was at its height and volunteers being hurried to exposed points, Conference met, June

6th, 1866, in Great St. James' St. Church, Montreal. The Rev. Dr. Scott took the chair, and the Rev. George Young was elected Secretary.

The Rev. Dr. Jeffers was introduced as Co-Delegate.

Received into full connection—Moses M. Johnson, Thomas Kelly, Stephen Kapelle, John B. Keagy, B.A., George Robson, Wm. Taylor, Benjamin Clement, Nelson Burns, B.A., Geo. M. Brown, George Leach, Marmaduke Pearson, Ed. Morrow, B.A., Cornelius A. Jones, William Jackson, Thomas Cullen, Alfred H. Reynar, B.A., Alex. Hardie, B.A., Thomas Garbutt, Webster W Leach, Wm. Halstead, John F. German, B.A., John Russell, Erastus Curry, Hugh Cairns, Henry W. Maxwell.

Ten candidates were received on trial.

Died—Rufus A. Flanders, Oct. 12, 1865, aged 48 years.
Alexander Campbell, Dec. 31st, aged 45 years.
Wm. H. Winans, May 30th, 1866, aged 24 years.

There was an increase of over 800 members.

After an early love-feast the ordination sermon was preached by Dr. Scott. In the evening Dr. Ryerson preached. Many of the city pulpits were occupied by members of Conference. To Montreal Methodism, Conference Sunday was a high day. The proposed division of Conference was referred to the District Meetings and Conference Executive for further consideration. The Centenary Celebration was considered and referred to the Executive for final arrangements. The Editor and Book Steward were re-elected.

The Rev. James Elliott was nominated as President for next year, and the Rev. Samuel Rose as Co-Delegate.

The Revs. R. Jones and Dr. Jeffers were appointed Delegates to the Eastern Conference.

A Committee on Union was appointed.

The Hamilton Female College reported another successful year; an average of 79 boarders and fifty day-pupils; interest paid, liabilities reduced by $1,257, and $2,600 expended for pianos.

The Conference was invited to a Breakfast on Friday morning. James A. Mathewson, Esq., spoke on behalf of Montreal Methodists; Dr. Green and others responded.

In regard to the Centenary Fund, the Conference Executive recommended that of the amount raised, $6,000 be paid to the Irish Educational Fund; one-half of the balance to the Superannuation Fund, and the remainder to the education of candidates for the ministry.

The Conference closed on Friday evening.

The Conference of Eastern British America was held in St. John, N.B., commencing on the 27th of June, 1866. The Rev. Dr. Scott presided. The Rev. Dr. Butler, from India, was one of the visitors. The Rev. John B. Strong, the first English Methodist minister sent to Quebec—1813—was there; also the Rev. Henry Pope, another early minister. Thirteen young men were ordained and seven received on trial. The Canadian delegates were received with honor. Number of members, 15,275; on trial, 1,351. Since the organization of the Eastern Conference in 1856 the number of ministers has increased from 95 to 153; the members from 12,885 to 15,275; the Missionary Fund from $10,955 to $12,374; Contingent, from $1,021 to $1,186; Educational, from $319 to $686. Several churches and parsonages have been built.

During the summer camp-meetings were held on many circuits—Barrie, Howick, Grimsby, St. Clair, Niagara, Kingsville, Belleville, Perth, etc.

The ministers of the Brantford District met to consider "The hindrances to the work of God, and means for their removal." Two days were spent profitably.

"Do not the times present an unusual number of things to interest, excite, and turn attention from religion? Discoveries, inventions, new industries, speculations and enterprises, competition, conflicts of political parties, war clouds, with other events and issues are keeping com-

munities in a ferment, and religion is in danger of having a secondary place in men's hearts."—*Guardian.*

The Rev. Wm. Arthur, M.A., was elected President of the English Conference, and the Rev. John Farrar, Secretary.

'Mr. Arthur is a power, not in Methodism only, but in the country at large. No other minister among us has taken so prominent a part in matters affecting the general welfare of mankind. From the west of Ireland, where he was born, he proceeded to the Theological Institution in 1837; thence to India, France, and back to England, where he became one of the General Secretaries of Missions.'

The Rev. Dr. Scott, addressing the English Conference on his visit to Canada, said:

'The loyalty of Canadians equals, if it does not surpass, anything to be seen in our own country. Of this we had an illustration on the Queen's Birthday. I was in Toronto on the 1st of June, when the Fenians crossed to Fort Erie, and during the next few days was going eastward. The excitement and determination to repel the invaders was everywhere. The abortive attempt will help forward the Confederation of the Provinces. Methodism there constitutes a community second to no other. The Montreal Conference reported over 500 itinerants and 56,768 members.'

The contrast between the political, moral and religious condition of the world a hundred years ago and the present calls for a grateful and joyful Centenary Celebration. Wesley and his helpers were for many years engaged in a fierce struggle with frigid ecclesiasticism, and breaking up the sterile soil of England with the newly-sharpened Gospel plough, and were garnering rich spiritual harvests from their toilsome sowing. Whitfield's preaching, as Green says, was "such as England had never heard before—theatrical, extravagant, often commonplace, but hushing all criticism by its intense reality, its earnestness of belief, its deep, trem-

ulous sympathy with the sins and sorrows of mankind." He was in many cases a forerunner to Wesley, whose deeper culture and watchful oversight insured rich results for generations to come. Clive's brilliant victories on the sunny steppes of India, and Wolfe's startling conquests in the New World had added immense areas to the British Empire and to the sway of Anglo-Saxon civilization. Irritating grievances were disturbing the New England Colonies, fomenting disaffection, the prelude to revolution and independence. The germ of Methodism planted in New York in 1766 was taking root, but no one could foresee whereunto it should grow in a hundred years, with the blessing of God upon an earnest ministry and a sympathetic co-operating laity, outstripping older forms of Christianity and attaining a foremost position among the churches of the western world. The high vantage-ground reached has not been won without patient, self-sacrificing toil; but the position and prospects of Methodism after a hundred years' testing on this continent afford most encouraging assurance of future and perpetual progress. Though Canada Methodism at this date—1866—lacks some twenty years of completing its century, it can heartily join hands with the Church which gave it birth in grateful retrospect and joyful thanksgiving. Its honorable stand among the churches, its efforts along lines of education and morality, its itinerant labors among the earliest settlers in the forests, its maintenance of effective, aggressive evangelization, afford abundant reason for thanksgiving to the God of all grace.

The spirit and polity of the Methodist Church have been proved admirably adapted to the circumstances and demands of a new country; and they will not fail to meet the conditions of greater material progress and increasing educational and industrial development.

From the British Conference:

'We regard with deep interest your Centenary movement. Our own Centenary of 1839 imparted a mighty impulse to our spiritual progress, and we trust the trans-Atlantic Centenary, celebrating the first planting of the seed of Methodism on your continent, will be the means of communicating a similar impulse.

'The class-meeting has been a vital factor in Methodism, not in its beginning only, but in its widest activities; a means of grace which true Methodists will continue to prize. . . . On those who have become rich, intelligent or conspicuous, a weighty responsibility rests in regard to their example. . . . To play well our part, to quit ourselves like men—such men as the early Methodists were—to be in the front rank of intelligence, yet marked by simple, earnest piety; to educate, elevate and regenerate the masses is not easy, but it is the work we are called to do.'

Centenary sermons were preached in Toronto on the 21st of October, and public meetings followed. Among the speakers was Wm. McArthur, Esq., of London, England, one of the Irish Delegation. The contributions in Richmond St. Church were nearly $5,000. Notices of successful meetings are coming in from all parts of the country.

The Rev. Geo. F. Playter, Canada's Methodist historian, died on the 24th of October, 1866, at the age of 55 years.

The "Division of Conference" and the "Union of Methodist Churches" are kept to the front by editorials and frequent correspondence.

The laying of the corner-stone of the new Methodist Church, Stanstead, on the 30th of October, 1866, was an event of more than local interest. The first estimate was $10,000—one-half of which and a site were given by Carlos Pierce, Esq. But the "Plans and Specifications" indicated a building of much larger pretensions. Two or three times there was a doubling up of subscriptions to meet the unexpected outlay of $60,000,

more than one-half of which was the share Mr. Pierce generously took upon himself. The fine central site, the massive granite structure, the rich mahogany furnishings, the ample provision for congregation, Sunday School, and social means, won general admiration.

The lowering of the price of the *Christian Guardian* from $2 to $1.50, in clubs of ten, for 1866, did not double the circulation, as many expected, the increase being less than 2,000; the reduction, therefore, proved a loss to the Book Room.

The income of the Missionary Society for 1865-6 was $64,106, an increase of $11,000.

Ritualism in Canada.—The *Echo*, Nov. 14, 1866, says: "Church matters at the present time are in far from a satisfactory state in the Canadian dioceses. The great mass of the younger clergy, educated in Canada, are hankering after the new-fangled ritualism, which is creating such trouble in England. The importations, as a general thing, are no better—some of them worse. The laity are still sound, without whose countenance these Romanizing practices cannot be introduced."

Mr. Carroll, having gone to Montreal and the townships, writes:

'At Odelltown a revival was in progress. I preached five times, assisted at the Centenary meeting, and left Bro. W. C. Henderson rejoicing over about twenty conversions. The meeting at La Colle was one of the best for attendance, heartiness, music and money. We saw the foundations of the old mill where, in 1812, Col. De Saliberry turned back Gen. Dearborn. From West Farnham, Bro. Hiram Fowler conveyed me to Sutton. Emerging from the unprogressive French settlements, we started up the beautiful valley of the Yamaska, past comfortable homes and well-cultivated fields, rising into purer air, with wider horizon; mountains in the distance and two beautiful twin villages—Cowansville and Sweetsburgh—then the flickering lights of Sutton Plain, nestling amid the mountains and lulled by the tiny north branch of the majestic Massisqui. I met a good sister, Dunham, a Methodist since the beginning of the century,

who told me she had entertained the Rev. Fitch Reid in 1820. She came to our Centenary meeting, where the giving was wonderful for the place. Being unable to reach Freleighsburgh for the next evening, Bro. Wm. Scales drove me to his parsonage, at Knowlton, for dinner. From Brome Centre the roads diverge in various directions through the most beautiful valleys, amid mountains and lakes. On our way to South Bolton, through the Bolton Pass, the scenery can scarcely be surpassed out of Switzerland. Towards evening we circle the lofty "Owl's Head," whose summit we had in view for several days. Benumbed with cold, right glad were we to catch a glimpse of light radiating from the inviting parsonage of Bro. Edmund Sweet and his wife—a sister of Mrs. Scales, worthy daughters of Father Kneeshaw, of St. Andrews. From my window, I obtained a fine view of Lake Memphra-Magog. It was Saturday morning, and I was due in Stanstead for Sunday. A couple of lads rowed me over the lake to Georgeville, and an old Irishman, for seventy-five cents, drove me three miles, to Fitch Bay, the residence of the missionary—Moses Johnston—who, at the sacrifice of leaving his precious young wife alone for the night, took me to Stanstead. In princely quarters my exhausted energies were so far resuscitated that I was prepared to enjoy the love-feast, which the Rev. W. R. Parker is seeking to revive among the people. There was a good congregation, good singing, and, if the people had learned to kneel, we should have felt there was good praying. In the afternoon a funeral, then, by the Rev. John Tomkins, I was driven to Hatley for evening service, in a well-kept church, with good singing and liberal giving. Returning on Monday to Stanstead, I noticed with delight the good houses, well-cultivated farms and fine stock. After a short stay at Lawyer Colby's, and a ride of fourteen miles with Bro. Malcolm McDonald, we were at Georgeville for the Centenary meeting. The church was well filled, the singing soul-stirring, and the meeting good. This is the "Copp's Ferry," where the missionary, Crawford, formed the first class in the original Stanstead Circuit in 1803, in which were Richard Packard, leader; J. A. Packard, Sally Packard, Miss Artemesia Bullock, Miriam Bullock, Wm. Bullock, Jr., Jeremiah, Louis and Nancy

Lord. On our return to Stanstead the corner-stone of the new church was well and truly laid by Mrs. Pierce. The evening meeting, with Bro. Borland, Tomkins, Selley, and Sanderson, was abundantly compensating. To Hatley I was conveyed by Bro. Jos. E. Sanderson, to whose Centenary meeting at Compton I would have gladly stayed had I not been gazetted for Melbourne, whither I proceeded by train down the beautiful valley of the noble St. Francis River, through the pleasant towns of Lennoxville and Sherbrooke, to Richmond, whence Bro. Jeffrey drove me quickly to the Melbourne parsonage. Everything was in readiness for the Centenary meeting, but, owing to an effort in progress for the Quebec sufferers, the collection was deferred. Next morning I was driven by Bro. Scott to Lawrenceville, and thence, by an energetic young Lawrence to Waterloo, on time for the meeting. The church, for site, style and finishing, is a model, and results were good. Our next and last meeting was at Three Rivers—wondrously productive; thence to Toronto, after three weeks' absence and 1,200 miles of travel.'

We have given this rather lengthy but racy sketch that our readers may catch at least a bird's-eye glimpse of the far-famed Eastern Townships from the pen of a ready writer, a pioneer and a veteran among Canadian itinerants.

From 1804 to 1820 Stanstead, Sherbrooke and the region around were supplied by preachers from the M. E. Church, U.S.—

Joseph Fairbank, S. Chamberlain, Philip Ayer, Levi Walker, Ch. Virgin, Elisha Streeter, S. Briggs, Jos. Dennett, R. Hayes, John Lewis, Benj. Sabin, Zenas Adams, S. B. Haskell, Phineas Crandell.

After 1820, English and Canadian ministers occupied the field, among whom, up to 1850, were:

Thomas Catterick, Matt. Lang, Joseph Stinson, Wm. Squire, Thomas Turner, Richard Pope, Jas. Knowlan, John Hick, Geo. Newlove, Robt. Cooney, Jas. Brock, John Borland, John Tomkins, Barnabas Hitchcock, Jas.

Booth, W. E. Shenstone, John B. Selley, M.D., Ed. S. Ingalls, Hugh Montgomery, Malcolm McDonald, Gifford Dorey, John Douglas, Benj. Slight, John Armstrong.

Stanstead, Sherbrooke and Lennoxville are among the most beautiful and prosperous towns of Canada.

Bishop Janes, of the M. E. Church, and Dr. Jeffers, Co-Delegate, attended the Montreal Missionary Anniversaries. At a Breakfast given after the meetings, nearly $3,000 were subscribed.

Toronto meetings gave promise of substantial increase.

Ottawa, under the persuasive Irish of the Rev. James Brock, of Prescott, and the burning eloquence of Rev. William Stephenson, Toronto, will maintain its record; and the prospects generally indicate that the Centenary Celebration rather stimulated than exhausted the liberality of the people. Bishop Morris' sanguine prediction that the Centenarian contributions would reach $5,000,000 seems likely to be fulfilled.

The Act constituting the Dominion of Canada by the confederation of the Provinces of Upper and Lower Canada, Nova Scotia and New Brunswick, changing the names Upper and Lower Canada to Ontario and Quebec, making provision also for the incoming of Newfoundland, Prince Edward Island, Manitoba, Prince Rupert's Land, and the North-West Territories, received the sanction of the Queen.

The Convocation exercises of Victoria College, the sermon by the President, the lecture by Prof. Burwash, the orations and valedictory by the graduates, the increase in attendance, and the announcement that the debt of $30,000 was paid gave general satisfaction.

The Rev. John Gemley furnishes some interesting particulars of his district:

'Woodstock is making zealous efforts for the reduc-

tion of a heavy church debt, and a division of the circuit is recommended. In Norwich a new church is being built, and a second minister is asked for. On the Fairfield Circuit, six new churches have been built during recent years. Simcoe is devising means for removing a church debt. A new church is to be built in Tillsonburg. Port Dover has a new brick parsonage. Lynedock, a busy lumbering region, has a new parsonage, increasing income and good spiritual results. In Brantford the connexional funds will be doubled, $3,000 debt paid off, and an increase of members. Missionary contributions—good aggregate increase.'

The course of study and mode of examining candidates awaken attention and correspondence.

German work, Ottawa—Rev. S. Kapelle, missionary: 'In September a glorious revival, clear witnesses, changed lives, proofs of the Spirit's work. Family worship is begun in many homes, the wife sometimes building the altar and conducting the worship. On the 3rd of May our first church, springing out of the revival, was dedicated by our Chairman—the house filled with an earnest congregation. We have taken up ten appointments, built two churches, two more under way, and seventy members received on trial.'

New churches have been opened on the Coboconk, Newtonville, Fitzroy, Horning's Mills, Ailsa Craig, Pakenham, Bayfield, and other circuits.

The Rev. John Carroll dedicates the first volume of his acceptable and valuable biographical sketches, just issued—"*Case and His Contemporaries*"—

"to the various Methodist Bodies in Canada, in hope that the remembrance of a common parentage may lead them to compromise their differences, combine and economize their energies in one undivided phalanx, to urge forward, instrumentally, the glorious work of evangelization."

This work, extending through several volumes, was a welcome addition to Mr. Carroll's "*Past and Present,*" both of which will be of permanent value in Methodist biography.

CHAPTER XVIII.

1867.

ENGLAND AND CANADA.

Conference, Hamilton—Punshon—Arthur—Union—Convention—Mt. Elgin—Holiness—College Grants—Hannah—Butler—Union—Punshon—Lay Delegation—Affiliation.

The Conference of 1867 was held in the John St. Church, Hamilton, commencing on the 5th of June.

President—Rev. James Elliott; Secretary, Rev. Jas. Gray.

Into full connection—Samuel B. Philips, Geo. Rogers, Henry Kellam, Egerton R. Young, Robt. H. Waddell, Wm. W. Shepherd, Jos. W. Holmes, James Laird, Manly Benson, Henry W. P. Allan, Jacob Freshman, James McCartney, John H. Kapelle, Jos. Colling, John C. Wilson, John Stewart, Wm. R. Barker, John Burwash, B.A., Samuel Connor, Elisha Tennent, Charles E. Perry, Geo. Ferguson, Richard Robinson.

Eighteen candidates were received on trial.

Died—Geo. F. Playter, Oct. 24th, 1866, aged 55 years.
Horace Dean, Nov. 11th, 1866, aged 68 years.
Thos. Campbell, Nov. 12th, 1866, aged 55 years.
Orrin H. Ellsworth, Jan. 2nd, 1867, aged 49 years.
Samuel Cairns, Jan. 12th, 1867, aged 26 years.
Robt. Shaw, B.A., Jan. 13th, 1867, aged 30 years.
David Thompson, Jan. 23rd, 1867, aged 25 years.
John Black, April 28th, 1867, aged 78 years.
Henry Beeson, May 11th, 1867, aged 37 years.

Total number of members, 58,457; increase, 1,689.

The Book Steward and Editor were re-elected.

The Rev. Drs. Richey and Pickard, Delegates from the Eastern Conference, and the Rev. Dr. Hibbard, of

the East Genesee Conference, were introduced. Dr. Richey preached the ordination sermon, and Dr. Hibbard took the service in McNab St. Church.

A fraternal address was received from the Primitive Methodist Church.

The Committee on Union reported that the committees of some of the churches were so fettered by instructions and restrictions that no general meeting had been held. It was thought that committees should be untrammelled. The Committee was reappointed.

The Rev. Drs. Richey and Pickard said that proposals of union were favorably received by their Conferences.

The Report of the Committee on the Division of Conference recommended the division. After a discussion lasting two days, the vote showed 160 against to 120 for division. The probability of union with the Eastern and perhaps other Conferences seemed to favor postponement of division.

On motion, the second volume of Playter's History was placed in the hands of the Book Committee, with a view to its publication, if deemed advisable.

The Rev. Drs. Ryerson and Jeffers were appointed Delegates to the General Conference of the Methodist Episcopal Church, U. S., and Dr. Lachlin Taylor to the Eastern Conference.

Sydenham St. Church, Kingston, was chosen as the next place of meeting.

The Conference closed on Thursday evening. Many of the ministers accepted an invitation to attend the closing exercises of the Female College, and were highly pleased with the success of the Institution. A lecture was given, at the College, by Dr. Jeffers on "The Dominion of Canada"—a good preparation for the 1st of July, proclaimed as the first Dominion Holiday.

The Rev. Wm. Stephenson accompanied Dr. Taylor to

the Eastern Conference. They received a most hearty greeting, not at the Conference only but also in several cities.

Extract from a private letter from the Rev. Wm. M. Punshon—dated Bristol, July 10th, 1867—to the Rev. Dr. Ryerson:

'I beg very gratefully to acknowledge the receipt of yours of June 19th, bringing me the only intimation I have received of the request of the Canada Conference. I feel thankful for this mark of confidence from brethren over the water, and if Providence open the way, I shall regard myself as favored with no small opportunity of getting and doing good. No step in this matter has been of my own motion, . . . and I can scarcely write finally until the decision of our Conference has been pronounced.'

The Wesleyan Conference met in Bristol, July 31st. The Rev. John Bedford was elected President and the Rev. John Farrar Secretary.

The request of the Canada Conference for the appointment of the Rev. W. M. Punshon as President for next year was complied with; he was also appointed Delegate to the next General Conference of the Methodist Episcopal Church, U. S.

At the request of the Irish Conference, the Rev. Wm. Arthur, M.A., was appointed President of the new Collegiate Institution in Belfast.

Several Irishmen have sat in the chair of the English Conference—Wm. Thompson, Dr. Adam Clarke, Henry Moore, Walter Griffith, John Crook, Adam Averell and Wm. Arthur.

In reference to Union, the editor of the *Christian Guardian* says:

'We understand that the New Connexion and Primitive Conferences have again appointed Committees on Union and have left them free from restrictions. This is well. The Methodist Episcopal General Conference,

however, meets only once in four years, and we know not if its committee will now feel as free as the other committees to consider the whole question. . . . We were the first in this province to urge upon Methodists the importance of seeking union, and to suggest that until we could agree upon a plan we should cultivate brotherly feelings towards each other. The spirit of conciliation and compromise should be manifested by all the parties concerned.'

Methodism does not seem to have found a very congenial soil in Scotland. Forty years ago there were 27 ministers and 3,249 members. Last year there was the same number of ministers and an increase of only 75 members. But three new chapels have been built recently and three more are in progress. It is believed that a Relief and Extension Fund would tend to progress.

That Canadian churches are becoming increasingly alive to Sunday School work has been manifested by the interdenominational conventions held during recent years. At the fourth Convention, just held in Toronto, several hundred delegates, representing both Ontario and Quebec, attended. Knox Church was crowded during the day, and in the evenings hundreds could not gain admittance. The children's gatherings in the afternoon of the third day filled three large churches—Richmond, Elm and Bond St. The last evening witnessed an unusual outburst of enthusiasm, the church crowded until nearly midnight and about $1,000 contributed.

The re-opening of the Mount Elgin Industrial School, on the 2nd of October, 1867, was a grand occasion for the Ojibways and their friends—the Oneidas. After religious service dinner was served on the lawn. The finest ox obtainable and a plump two-year-old had been prepared. The proceedings, enlivened by the stirring strains of the Ojibway Band, were continued until sundown. About thirty Indian boys and girls are enrolled as boarders and as many more expected.

Methodism and the Church of England—

'Methodism could not be re-united to the Church of England. . . . There is no organization which is throughout so complete an embodiment of lay liberty and lay influence, so complete a protest against clerical monoply and absolutism, as Methodism. It can hold brotherly intercommunication with all true Protestant churches. If it were to be absorbed or "reconciled," this large liberty of friendship and of co-operation would have to be given up. The Congress this year has not noticed Dr. Rigg's "Essays for the Times." Mr. Arthur's authority and Mr. Wiseman's letter to the *Times* are ignored. For Methodism to unite with the Church of England would be putting new wine into old bottles.' —*Watchman.*

The venerable Bishop Strachan, D.D., LL.D., died on the 1st of November, 1867, in his ninetieth year. He was a native of Aberdeen, came to Canada in 1799, was ordained by Bishop Mountain in 1803, and was elected Bishop in 1837. His influence in the Legislative Council, his zeal for the financial interests of his adopted church, was intense. Had not Egerton Ryerson crossed his path his ambitious policy of an established church and the public lands to sustain an English Church college would doubtless have been realized. His plans miscarried. But the status of the English Church in Canada and Trinity University are due largely to Bishop Strachan.

The Missionary Society Anniversary was held in Whitby, November 10th and following days. The Rev. George McDougall, from the North-West, added greatly to the interest of the meeting. His descriptions of the country, the needs of the Indians, the toils and successes of the missionaries, were listened to with the deepest sympathy.

The income was $70,558, an increase of nearly $4,000 —meeting the expenditure for the year, but there is an accumulated debt of nearly $20,000.

The Rev. Dr. McClintock's Theology—

'I have made a little exposition of Methodism; I sum it all up in a sentence or two. It takes the old Theology of the Christian Church; but it takes one element which no other Christian church has dared to put forward as a prominent feature of theology—the great central, prevailing idea of the whole Book of God—the holiness of the human soul, heart, mind and will. Go through all the confessions of all the churches, and you will find this in no other. This is our mission. If we keep to this, the next century is ours. This shall be the ground of our triumph. God keep us true!'

The Rev. Dr. Freshman made an extensive tour through the German settlements and missions on the Ottawa, aiding Bro. Kapelle amid many difficulties and finding openings for other laborers.

Increase of Methodist ministers in twelve years:

	1853	1865
Wesleyan	213	540
Episcopal	99	200
New Connexion	52	117
Primitive	25	80
Bible Christian	20	65
	409	1,002

Members and adherents probably about 500,000.

The above figures are supplied by Rev. I. B. Aylesworth in one of his earnest pleas for Methodist union—the progress of the past indicating what might be done in the future by a union of forces.

The income of Toronto University has been declared insufficient to meet its demands; and to relieve its necessities it has been proposed to withdraw grants made to denominational colleges. Memorials have been presented for and against this proposal.

Education in Scotland and Canada.—Mr. Home, a member of the Education Committee of Scotland, says:

'The last suggestion which I venture to offer for the consideration of the Royal Commissioners is to bring

over to this country, to be examined by them. Dr. Ryerson, the distinguished man who laid the foundation and reared the structure of the educational system in Canada. With Dr. Ryerson I have no personal acquaintance, but, having seen what he has accomplished, I have formed the highest opinion of him as an authority in educational matters, as a liberal-minded Christian and a very sagacious politician.'

The Rev. John Hannah, D.D., died at Didsbury on the 20th of December, 1867, after ten days of severe illness, at the age of seventy years. In the regular work of the ministry and in the chair of Theology, at Didsbury, he won the most affectionate regard. The rich unction attending his addresses and sermons, on his visit to Canada in 1856, are gratefully remembered.

The lectures of Rev. Lachlin Taylor, D.D., and his addresses at missionary meetings are awakening great interest and liberality.

The Rev. George McDougall, with his inexhaustible stores of information about the North-West, is proving a grand addition to missionary deputations. In Montreal he joined Dr. Butler, from India.

"From flowing minds and hearts these eminent missionaries discoursed to large and deeply interested audiences on the fields and incidents of their labors, investing missionary enterprises with an importance that cannot be estimated."

The large and comparatively new Methodist Church in Halifax was burned on the 22nd of February, 1868.

During the month of March the Rev. James Caughey conducted a series of very successful revival services in the Elm St. and Richmond St. Churches, Toronto.

The Union—

'The facts so forcibly presented by Bro. Aylesworth are undeniable, as many of us know from sorrow; and the Wesleyan Methodist Church ought not to be slow in endeavoring to bring about a happier state of things.' —Wm. Scott.

Rev. Wm. Brown, in the *Canada Christian Advocate:*

'Our last General Conference affirmed the desirability of a union. The commitees appointed should certainly make an effort to accomplish the work for which they were appointed. Many of our best and wisest people are praying for the healing of breaches in Methodism. Let the misunderstandings of the past be forgotten. There is no reason for contention now.'

Bishop Richardson expresses his opinion in a letter, April 1st, 1868, that the Committee of the Methodist Episcopal Church is as free to act as other committees.

'Canada has been the means of changing the whole colonial policy of Great Britain; it will be still more to its honor to originate the union of churches.'—*Guardian.*

At a breakfast in London, April 6th, the Rev. Wm. Morley Punshon was presented with an address and a purse of seven hundred guineas "as an expression of friendship and of high appreciation of his private excellencies and his public services to the cause of Christ."

Mr. Punshon, appointed President of the next Canada Conference, sailed by the *Scotia,* April 11th, arrived in New York on the 22nd, preached at the dedication of St. John's Methodist Episcopal Church, Brooklyn, and, proceeding to Montreal, preached in Great St. James St. Church and delivered his lecture on "Daniel in Babylon" on Monday evening.

'It would be impossible to find space for the many beautiful illustrations, the graphic descriptions, the shrewd observations, the pathos, the humor, the art—felt rather than seen—both in the composition and delivery with which the lecture abounded.'—*Witness.*

From Montreal Mr. Punshon proceeded to Ottawa, where his lecture was a "sensation and a success," preached in Belleville, attended the Convocation of Victoria College, preached the dedication sermon for Centenary Church, Hamilton, and left for Chicago to attend the General Conference as Delegate from the English

Conference. The Rev. Dr. Ryerson attended as Delegate from the Canada Conference and the Rev. Dr. Richey from the Eastern Conference. Lay delegation was one of the great questions under consideration. The Conference in 1860 had declared itself willing for the change, if the people desired it. The vote of both ministers and laymen was strongly against it. The offer was repeated in 1864; no vote was taken, but the agitation continued.

The Rev. Dr. Evans sailed from Victoria on the 3rd of April and reached Toronto six weeks later.

On the 7th of May a valedictory service was held in the Richmond St. Church, Toronto, on the departure of Revs. George Young, Peter Campbell and Egerton R. Young for the North-West. On the platform were Revs. James Elliott, President; W. M. Punshon, M.A., Drs. Wood, Ryerson, Green, Jeffers, Taylor, George McDougall, Messrs. John McDonald, A. W. Lauder, and others. The church was filled to overflowing with a deeply sympathetic audience. The next morning a breakfast was given in the lecture room. John McDonald, Esq., presided, and addresses were given by Revs. Wm. Stephenson, Principal Willis of Knox College, W. H. Gibbs, Esq., Oshawa; Rev. Drs. Caldicott, Baptist; Jennings, Presbyterian; Cocker, New Connexion; J. G. Manly, Congregational; W. H. Beatty, Esq., and Rev. W. M. Punshon. Contributions of about $1,800 were handed in.

The missionaries have been largely instrumental in making known the priceless value of those vast regions, and the outcome is seen in negotiations for the transfer of the Hudson's Bay Company's rights and the opening of unlimited fields for missionary enterprise.

The Rev. A. Carman, M.A., President of Albert College, in the *Canada Christian Advocate,* joins hands with the Editor of the *Christian Guardian* in the demand for 'fair, honest, liberal and patriotic' dealing by the Gov-

ernment on the College Question. The plan likely to be proposed is—One University, with the privilege of affiliation open to all colleges on certain conditions.

On his return from Chicago the Rev. W. M. Punshon, M.A., lectured in the Richmond St. Church on "Daniel in Babylon." Enthusiastic applause testified the appreciation of his eloquent words, and continued cheering marked the close. A vote of thanks proposed by the Rev. Dr. McCaul and seconded by Dr. Daniel Wilson was carried with acclamation.

Methodist Church, Quebec.

1. Henderson, W. C., D.D.
2. Langford, Alex., D.D.
3. Potts, John, D.D.
4. Roberts, Rev. Edward Huestis, S. F., D.D.
5. Miss Mary E. Adams
6. Cornish, Geo. H., LL.D.
8. Webber, Rev. George
9. Shannon, Hon. S. L.

CHAPTER XIX.

1868.

CANADA'S ENLARGING SPHERE.

Conference,' Kingston—Punshon—Oshawa—Eastern Conference —Victoria—Red River—Fort Garry—McGill Square—North-West—British Columbia—Dr. Evans—Sea to Sea—Endowment—Winnipeg—Young—Blackfeet—Convocation.

The Conference met in Sydenham St. Church, Kingston, on the 3rd of June, 1868—the Rev. James Elliott, President, in the chair. About 250 brethren answered to the roll-call. The President briefly and gratefully reviewed the year and introduced his successor, the Rev. W. M. Punshon, M.A., who received a hearty welcome. The Co-Delegate, Rev. Dr. Taylor, was introduced. The Rev. Ch. Lavell, M.A., was elected Secretary.

Received into full connection—Geo. H. Bridgman, M.A., Alexander G. Harris, Robt. L. Gabie, James Kines, Donald G. Sutherland, M.A., Andrew B. Chambers, Jas. Woodsworth, James McClung, Daniel E. F. Gee, Wm. H. Rowson, B.A., John W. Wicher, Jacob E. Howell, M.A., Wm. H. Withrow, M.A., Wm. Shaw, Joseph H. Chant, Osborne Lambly, M.A., John H. Stewart, Robt. Bell, Wm. J. Shaw, M.A., LL.B., Richard Kerr, Henry Irvine, Stephen Chartier.

Twenty-nine candidates were received on probation.

Died—Robert Graham, February 20th, 1868, aged 70 years.

The Book Steward and the Editor were re-elected.

The Rev. Dr. Evans gave a very interesting account of the work in Vancouver and British Columbia. The Rev. Dr. Butler, from India, was introduced. A deputation from the Presbyterian Synod, in session in the

city, received a very hearty welcome. The Rev. Drs. Green, Taylor, John Borland and George Douglas were appointed to convey the greetings of the Conference to the Synod. The Conference love-feast was opened at 8 o'clock Sunday morning by the Rev. John Carroll, and proved a season of delightful fellowship.

The ordination sermon by the President equalled highest expectations. Dr. Jeffers preached in the evening.

Total members, 60,444; increase, 1,987.

An effort is to be made to raise an Endowment Fund of $100,000 for Victoria College.

The Constitution of the Sunday School Union was revised. No difficult legislation was attempted.

Mr. Punshon's lecture on John "Wesley and His Times" was such a treat of art and eloquence as had not before been enjoyed in Kingston.

The new and beautiful church in Oshawa was dedicated on the 14th of June, the Rev. Dr. Ryerson preaching in the morning, Rev. Dr. Jeffers in the afternoon, and the Rev. W. M. Punshon in the evening. Large audiences attended, and in the evening Dr. Jeffers preached to an overflow congregation in the Presbyterian Church. The cost of the new church was about $15,000, which, after another Sunday and a tea-meeting, was all provided for.

Mr. Punshon proceeded to Fredericton, N.B., as President of the Eastern Conference, accompanied by Rev. Dr. Nelles, Delegate from the Canada Conference.

'The Rev. Morley Punshon, after presiding over the Wesleyan Conference, left Fredericton with the Hon. Judge Wilmot. His visit among us has been like the flash of a meteor, illuminating all around. On Sabbath morning the Wesleyan Church was filled to its utmost capacity. The sermon was a masterpiece of eloquence, accompanied by a gracious influence to the hearts of all. His Excellency the Lieutenant-Governor was among the

hearers. Every Church in the city was represented and expressions of satisfaction came from every class and creed.'—*New Brunswick Reporter.*

Volunteers were asked for the Pacific Coast. Mr. Henry Cunningham, of Victoria, offered $500 a year for three years towards the support of a missionary at the Cariboo gold fields, where there are 1,700 miners without any minister. The Revs. Amos E. Russ, with wife and two children, and Thomas Derrick accepted the call and left for New York, whence they sail by Panama.

The Rev. Albert Carman writes:

'At the last session of the Provincial Legislature the Colleges were asking some system of public aid that would enable them to carry on their operations. To some of them aid was afforded on the ground that they had long been recipients; but they were curtly told that they need not come again, as though they were not claiming an indisputable right. . . . Have the Colleges a community of interests? If so there should be unity of action. . . . If we demand aright we shall obtain fair and honorable legislation that will benefit all classes of Her Majesty's subjects.'

The Rev. E. R. Young writes from Red River, July 16th, 1868:

'We rose about 4 o'clock, prepared breakfast, looked after our horses, joined in praise and prayer, and at the call of our indefatigable leader were soon on our way; halted at noon, then journeyed till night. At times it seemed as if we and our faithful horses would melt; at other times drenching rain would penetrate our tents. We forded rivers and mudholes, almost impassable. The grasshoppers have eaten nearly every green thing. We never saw a finer soil; no forests to fell—a home for millions. We are waiting a boat for Norway House. Bros. McDougall, Campbell and party are making provision for their long journey in carts and wagons.'

July 19th, 1868, the Rev. George Young writes from Fort Garry:

'Crossing into the Dominion we sang "God Save the Queen" and hoisted the Union Jack. This so vexed or

frightened a pair of our American horses that they ran away, but were recovered. Bro. McDougall's Red River carts amused us not a little—large, awkward-looking wheels attached to a frame that serves for shafts and box, with raw buffalo hide on wheels and axle instead of iron, and so little grease that with a hundred of them in a train their music can be heard far off. Nearing Fort Garry we found the roads so miry that we were compelled to camp among swarms of mosquitoes. But in this there was a special providence, as about 2 o'clock a fearful storm of wind, rain and lightning burst upon us. Had we reached the settlement and tented on the open prairie our wagons and tents must have been destroyed. The next day we crossed the Assiniboine, looked into Fort Garry and passed on six miles, to rest for the Sabbath.'

The Trustees of the Adelaide St. Church, Toronto, purchased McGill Square, about three acres, for $26,000, as a site for a representative church.

'Less than thirty years ago the land north of McGill Square and eastward from Yonge St. to the Don was mostly unproductive and covered with zig-zag fences, but has now populous streets, handsome dwellings, gardens and pleasure grounds. In that time the city has more than trebled its extent, trade, and population. It would be no great stretch of prophetic reasoning to say that this Square, with its buildings, will in twenty years be worth $200,000.'—*Toronto Telegraph.*

John McDonald, Esq., sends a very interesting account of the Rama camp-meeting:

'In addition to the Rama Indians, there were many from Colpoy's Bay, Mud Lake, Snake Island, and Georgina Island. A larger proportion of them are members of the church than in white communities and they are intelligent Christians. To those who labor among them the results must be cheering. See for yourselves and you will say we have not yet done our duty to the Indians.'

Quebec—

'The Rev. W. M. Punshon, M.A., lectured on Friday evening in the Wesleyan Church on "Daniel in Baby-

lon"—a lecture originally prepared for the Young Men's Christian Association, London, and presenting Daniel as a model for young men. Beauty of conception, elegance of language and perfection of elocution combined to render this lecture one of the most delightful to which we ever listened. Last night Mr. Punshon preached to an immense concourse, some hundreds being unable to obtain admittance. The sermon was eminently calculated to lead men to investigate their course in life and to adopt sincere resolutions of amendment.'—*Quebec Gazette.*

'A Canadian route to the North-West is the subject of a report by S. J. Dawson, Esq., C.E., recently printed by order of the House of Commons. On such communication the future of Canada is greatly dependent. Canada has resources whose development must greatly accelerate the increase of her population and wealth. . . . Let a tolerably practical route be opened to Red River and the valley of the Saskatchewan, and soon millions of population and hundreds of millions of trade would make Hudson's Bay Territory a number of provinces and Canada a great and progressive confederation. The threatened famine at Red River is hastening the Government's exertions in opening up the above route.'—*Guardian,* Oct. 14th, 1868.

The Revs. Amos Russ and Thomas Derrick arrived in British Columbia Sept. 4th, 1868.

The people of Nanaimo gave the Rev. Edward White a hearty reception on his return to their circuit. He was accompanied by the Rev. Thomas Derrick, whose sermons and addresses, before leaving for Cariboo, were very highly appreciated. From Montreal to Cariboo is a wonderful transition, but the energy and devotion of the new missionary specially fit him for the situation.

The missionary income for the year 1867-8 was $74,884—an increase of over $6,000, but still leaving a deficit of nearly $4,000. The Secretary, Dr. Taylor, urged that the debt be paid. Mr. W. H. Gibbs said we should not pay the debt only, but raise the revenue to $100,000.

'When at Cariboo,' said Dr. Evans, 'I had to pay $12 a day to laboring men, $16 to carpenters, $30 to a man with a yoke of oxen, yet those hard-handed miners gave us enough to build, without asking you for help. They had been four years without a minister, until Mr. Derrick's arrival, and there are now 141 members. Nanaimo is the great centre for coal, copper and iron—the only place on the Pacific Coast where anthracite is found.'

Towards building a church at Red River $1,800 was contributed.

The Rev. E. R. Young writes from Norway House, Sept. 30th, 1868:

'Our home is among the Indians north of Lake Winnipeg. From Red River we were rowed in a little open boat by six Indians, often fearfully tossed on the immense waters, but mercifully preserved. We have a nice church, a good Sunday School and an interpreter. I have just returned from Oxford House, over 200 miles, in a canoe, with two Indians. The missionary there is a converted Indian and I went to administer the sacraments. Coming home wind, rain and snow beat upon us.'

'The claims of the Hudson's Bay Company have been rejected by the British Government and the Dominion of Canada will soon extend "from sea to sea." With a route opened into those vast territories the prairies will soon become fruitful fields.'—*Guardian,* November, 1868.

The Rev. George Young writes that the general destitution around Fort Garry and the prospects for winter were appalling. The Company had made a grant of £1,600 to provide nets, ammunition and seed wheat.

The *Canada Christian Advocate* has had a series of editorials on the College Question, one of them concluding thus:

'It is not our business to present the details of a general measure for colleges. If the people demand such a measure it is the business of the Government to enact it. . . . There could be independent Universities or one bona fide Protestant University, which we certainly have not now.'

A meeting was held in Cobourg, Nov. 10th, 1868, in response to a call from the Conference and College authorities to initiate an effort for an Endowment Fund. Representative men attended from many parts of the Province and some generous sums were offered: Rev. W. M. Punshon, $3,000; John McDonald, Esq., $2,000; W. H. Gibbs, Esq., $1,000 and $1,000 conditional; Wm. Kerr, Esq., $1,000; Wm. Beatty, M.P.P., $1,000, and smaller amounts. Edward Jackson, Esq., of Hamilton, was not there, but a few days afterwards gave $2,000 and $3,000 more conditional.

A resolution was before the House declaring it expedient to extend the provisions of the University Act of 1853, making provision for the affiliation of Colleges. Various amendments were offered, but no final action taken.

The wonderful attraction of Mr. Punshon's lectures has not only cultivated a taste for high-class, instructive entertainment, but has also awakened the dormant elocutionary powers of many a village Hampden and many a name, hitherto unknown to fame, is drawing full houses.

A "*Handbook of Canadian Methodism,*" by the Rev. G. H. Cornish, has been published by the Book Room—"a veritable mine of information of exceeding interest to preachers and people."

From the far-away Edmonton House the Rev. Peter Campbell writes, Jan. 8th, 1869:

'We are well—never felt more like work. I drove my two oxen and carts seven hundred miles over the plains, and walked most of the way. Mrs. Campbell drove the horse and buggy and took care of our two little girls most of the way from Red River—sometimes in a river swift enough to carry us off our feet, or plunging through bogs in which oxen and cart were well-nigh buried. We reached Edmonton Sept. 21st—four months and a half on the way. The plains are very fertile; grain and root

crops grow well. Gold, coal, platinum, salt and sulphur abound. The rivers are magnificent; the Saskatchewan navigable, for steamboats, 1,200 miles; the Athabaska and Peace Rivers, nearly their whole length; the Mackenzie from the Arctic Ocean to Great Slave Lake. Our house is comfortable. Preaching on the Lord's Day morning and evening; Sunday School in the afternoon. I spent a Sabbath with Bro. McDougall and expect to go to the Mountain House in February—camping in the snow.'

Mrs. Campbell, who so pluckily handled the reins crossing those swiftly-flowing rivers and wide-extended plains, worn out by the untold privations of missionary life, rests in Mount Pleasant Cemetery, Toronto; one of her little girls is Mrs. E. J. Forbes, in Australia, the other, in Toronto, widow of the late Rev. William C. Sanderson.

The Rev. Thomas Derrick writes a glowing account of his journey to Cariboo:

'Behind six noble horses, in massive harness, and such a carriage! the mountain tops of Yale in the distance, the peaks forever glistening in their icy grandeur—and we are away, not for a few miles, but for hundreds; crossing the suspension bridge over the Fraser, viewing the Cascades, the Boston Bar, the dizzy heights of "mountains on mountains hurled"; then the China Bluff, the Big Canon, the Jackass Mountain, until we halt for night at Lytton.'

Walking in advance for exercise, Mr. Derrick took the wrong road, the stage passed him, and he had to wait two weeks for the next. But at Bonaparte he found a welcome, a congregation and a collection of $15. "Thank you, sir," said one man, "this is the first sermon preached here, and I had not heard one for five years." He preached in other places also. The third day after his arrival at Cariboo $250 were subscribed. The next day a shell of a building served for a church, as it did for weeks, until stalls were put in—then they thought of

the stable and the manger. Soon they occupied the new church; a parsonage in the rear, with three rooms; a carpet, the gift of Mrs. Meacham, on the floor—site and buildings costing $1,800. He preached also at Mosquito Creek, seven miles by dog sleigh.

The Rev. George Young, Red River, writes John McDonald, Esq., Feb. 25th, 1869, thankfully acknowledging the help sent, says they are digging for a foundation, and hope to see the "glorious edifice" rising by and by. His mission extends eighty miles.

'In Wesley Hall, Winnipeg, we have a Sunday School and preaching, afternoon service in a private house at Sturgeon Creek, six miles out; Sunday School at 4.30 and preaching at 5.30, Gowler farm, closing with class and prayer-meeting—then sleeping in buffalo robes on sweetly-scented hay. At 5 o'clock next morning off for forty miles drive, preaching in the evening to a hastily gathered company. Tuesday—Eight miles to High Bluff, attentive worshippers and a fellowship meeting. Wednesday—Twenty-seven miles to White Mud River, with parties who came for me; preached to a few, visited several poor families. Next morning preaching at 9 o'clock and sacrament, then 27 miles to High Bluff for service in the evening.'

A settlement has been effected with the Hudson's Bay Company: Canada to pay the Company £300,000 sterling and allow certain land privileges, etc.

Rev. Geo. McDougall writes, Victoria, May 1st, 1869:

'One noble old Cree chief—Mas-ke-pe-toon—started about two weeks ago for the Blackfeet camp, hoping to arrange a peace between the tribes. As he was approaching the camp, bearing a white flag and an open Bible, a Blackfoot shot him. Seven others of our Crees were cut to pieces.'

New churches have been recently dedicated on the Brooklin, Streetsville, Clark's Mills, Newcastle, Tillsonburg, Fairfield, Mitchell, and other circuits.

In connection with the Convocation of Victoria Col-

lege, the Rev. W. M. Punshon, M.A., preached the baccalaureate sermon, and delivered his celebrated lecture on "The Huguenots."

"Cobourg, May 21st, 1869. It is a little more than forty years since I was appointed to the Whitby Circuit. It embraced seven townships. I added two more. We had eighteen appointments, but no chapels. We found one hundred white and two hundred Indian members. Flour was seven dollars a barrel. We had five children, and received $212. This had to meet all our claims—children, table expenses, fuel, horse-keep and salary. Our friends built us a log parsonage. We were blessed with a good revival, and our net increase the first year was 100. Changes have taken place. Where we had one circuit, there are ten, with forty chapels. Instead of hundreds there are thousands of members. Some seventeen persons who were members there when I commenced my labors are living still, and witnesses for Christ. Many of them are aged and infirm; nine are widows. I am in my 77th year, and in good health; have travelled 2,000 miles and read 33 books during the year."—Robert Corson.

Annesley Hall, Toronto.

CHAPTER XX.

1869-70.

INSURRECTION AND LOYALTY.

Conference, Toronto—British Columbia, Red River—Wesley—Riel—Scott—Conference, 1870—McGill Square—Mrs. Punshon—Lay Agency—Education—The Trent—Sherbrooke—Committees—Recommendations—Colleges.

The Conference assembled in Richmond St. Church, Toronto, on the 2nd of June, 1869. President, Rev. W. M. Punshon, M.A.; Secretary, Rev. Charles Lavell, M.A.; Co-Delegate, Rev. George Douglas.

Into full connection—John Wilson, Charles A. Hanson, Carl Alum, Christopher Cookman, Jos. H. Locke, Jos. M. Hagar, B.A., Geo. A. Mitchell, B.A., John Smiley, M.A., John Scanlon, John W. Totten, Thomas Colling, B.A., Thomas Campbell, Geo. H. Squire, B.A., Wm. Raney.

Forty-five young men were received on trial.

Book Steward—Samuel Rose.

Editor—Edward H. Dewart.

Secretary of S. S. Union—John Carroll.

Total number of members, 62,600; increase, 2,156.

The Revs. W. G. Campbell, of the Irish Conference, and the Rev. W. F. Clarke, of the Congregational Union, were introduced.

The Report of the Book Room was very encouraging. Nearly 30,000 volumes and about as many pamphlets had been issued during the year. The value of the stock was about $15,000, and the profits over $4,000.

The change of Editor was the result of a persistent canvass during the year, and was probably the first time anything of the kind had been attempted by any member

of Conference. It was feared that the success attending the innovation might prove a temptation for its repetition, or lead others to resort to similar unbrotherly tactics. Dr. Jeffers, who for nine years had wielded the editorial pen with singular ability, was presented with a gold watch and an address in token of the esteem of his brethren.

The motion for Division of Conference was deferred.

The Revs. John Borland and George Douglas were appointed to convey the greetings of the Conference to the Congregational Union.

The rule forbidding the election of the same person as President oftener than once in four years was suspended.

For the first time no invitation was received for the next Conference. On this becoming known, the Toronto East Official Board sent in an invitation.

The *Daily Recorder* was issued during Conference.

The Rev. Edward White sends an exhilarating account of a thousand-mile tour among the mission stations of British Columbia:

'Set out Sept. 21st, preached at Maple Bay, overland to Victoria, cheering service in Yale, thirteen miles along the foaming Fraser and over the suspension bridge. After all I had heard about the grandeur and wildness of the scenery, I must confess that, rushing along Jackass Mountain, seated with the driver, the Fraser 1,500 feet below us, the mountain rising 5,000 feet, the winding road hewn out of solid rock, I felt what was meant by "painfully sublime." In large letters we read, "Meals one dollar," "Beds one dollar." Next morning off early, along the Thompson and Bonaparte rivers, country wild but beautiful, 80 miles to Clinton; then 53 miles to Bridge Creek, where we met Bro. Derrick. Next day 80 miles to Soda Creek, where we struck the Fraser again, went aboard the *Victoria,* and made sixty miles against the current in eleven hours; met some old friends, and on to Barkerville, 60 miles—a town much improved since the fire. Population of Cariboo estimated at 3,000 —one-fourth Chinese. Mining interests have suffered.

Wages six to ten dollars a day; board twelve to sixteen per week. I don't wonder Bro. Derrick is perfectly at home in such a place, with such a people.'

The new granite church in Stanstead, C.E., was dedicated Sept. 30th, 1869, by the President. The church is 64x120, exclusive of tower and porches. The auditorium, upholstered and carpeted, is separated from the lecture-room by doors on pulleys. Arrangements for Sunday School and social services are most complete. In the basement are furnaces, kitchen, gas works, etc. The cost exceeded $60,000, American money, of which $36,000 came from the main originator of the project—Carlos Pierce, Esq. On Monday evening Mr. Punshon gave his brilliant lecture, "Macaulay."

This is probably the most beautiful and complete Methodist Church in Canada, outside the cities. When the undertaking was suggested by Mr. Pierce, he was told, "We are not able to build." "Go to work," said he, "and I will pay half of a $10,000 house." Plans were prepared and estimates made, running up to nearly twice the sum proposed. "I will pay half," said Mr. Pierce, and set men to work in his granite quarries. The work went on, further estimates became necessary, Mr. Pierce still offering to pay half—and all the cost above $30,000. In the absence of contracts, the expenditure far exceeded calculations, but Mr. Pierce generously saw it through, even adding organ, clock and bell.

The Annual Meeting of the Missionary Society was held in Ottawa, John McDonald, Esq., presiding. Report and Financial Statement by Drs. Wood and Taylor; addresses by Dr. Beatty, Judge Deacon, Revs. Dr. Jeffers, Charles Lavell, and W. M. Punshon.

Great dissatisfaction prevails among the half-breeds at Red River, and opposition to the policy of the Government. The Rev. George Young remains at his post,

counselling peace, but fearing disaster. A small force under Schultz and Boulton was captured by Riel and held as prisoners.

Some years ago Father Chiniquy became well known throughout the Province of Quebec for his zeal in Temperance work, almost rivalling Father Matthews. He also published a pamphlet on the errors of Protestantism. Going to the United States, he became known as a very zealous Protestant. He returned to Canada, zealous as ever in the cause of Temperance, and openly avowing Protestant principles. He lectured in Montreal and other places, exposing the errors of his early belief and teaching, and, though fiercely assailed by his former friends, won the ear of thousands of his countrymen.

The *Revue des Deux Mondes,* the most influential literary journal in France, recently published a lengthy article on John Wesley, by Charles de Remusat, a distinguished scholar, who has been studying England, her literature and religion, and wrote this article to introduce John Wesley to the French people. He gives the account of Mr. Wesley, his preaching, and revivals, in his own words, and even corrects misrepresentations of some English writers. He explains the physical phenomena, witnessed under Methodist preaching, as not unusual effects of violent emotion:

"These abrupt transitions from the power of Satan to the power of God were not attested by tears, sighs and groanings only, but by a new life, a lasting improvement, lions became lambs. We must either consider Wesley a false witness or acknowledge that it was the work of God. The gifts of the Holy Spirit are not visions. The work and example of Whitfield and Wesley have exercised an indirect influence much greater in the eyes of the historian than the immediate effects of their preaching, and given birth in Great Britain and in the countries of British origin to a religious movement

which has altogether contradicted the predictions of such lookers-on as Voltaire and Montesquieu."

Such attention to Wesley by a French writer is scarcely surprising, when such names as Shakespeare, Scott, Byron, and many more, are acknowledged to have left an indelible impress on French literature. In the vigorous pages of Victor Hugo, De Vigny, George Sand and Balzac, the influence of Gothic freedom and force is clearly discernible. The French intellect takes as naturally to close observation as to scientific investigation. The study of cause and effect by Remusat finds illustration in such writers as M. Zola, in, for example, his influential though scarcely logical essay, "Le Roman Experimental," as he duly estimates both the observations of the astronomer and the scientific experiments of the chemist.

No honest student of the moral and religious condition of England during the early and later years of the eighteenth century—the supine indifference of the clergy to spiritual interests, the declension and decay of dissenting Churches, the immoralities in which high and low were steeped—with the awakened sensibilities and fresh heartbeat of religious life developed through the middle and later years of the century, without paying a meed of tribute to the zealous band of Oxford students, who went out as the heralds of a resuscitated evangelism to awaken slumbering Churches. Though "despised and rejected of men," they were "mighty through God to the pulling down of strongholds."

During the winter the insurrection in the North-West gathered strength. A Provisional Government was formed, with Louis Riel as President, and a force of volunteers was armed and drilled. Many loyal men were made prisoners, and some were sentenced to be shot; but Thomas Scott was the only one upon whom the sentence was carried out.

March 5th, 1870, the Rev. George Young writes a brother, Mr. Hugh W. Scott, of Toronto:

'Your brother was taken prisoner by Mr. Riel in December, but made his escape; he was again taken, with forty-seven others. The day before yesterday he was tried and sentenced to be shot the next day. I stayed with him, and we spent the evening in prayer. Next morning I went with Mr. Smith to intercede with Riel, but to no purpose. When led out from the walls of Fort Garry, he knelt in prayer and so remained until the fatal shots were fired. I have begged the body, and if we secure it, will write again.'

Mr. S. H. Harvard, of Toronto, writes:

'On my outward trip last summer, I had in the coach from St. Cloud one fellow-passenger—a fine, tall, muscular youth, some twenty-four years of age—and I was singularly struck with his inoffensive bearing towards everyone. In a lonely inn by the wayside we shared a bed together. This was Thomas Scott, who has been murdered in cold blood.'

Capt. Rowe, of Madoc, writes:

'I have to inform you that the unfortunate man—Scott—who has been murdered by that scoundrel, Riel, was for some time a member of my company, and did duty with the battalion at Stirling in 1868. He was a splendid fellow, about six feet two inches.'

"The death of Scott will not be fruitless. It will put an end to the vacillations of the past and kindle a feeling through the country that will be too strong for those who recently sympathized with Riel and the Jesuits of the North-West."

A military expedition, sent out by the Government, speedily subdued the rebellion.

London—

'The Dundas St. Church was opened on the 4th of April, 1870, the Rev. W. M. Punshon, M.A., preaching the dedication sermon. On the following evening Mr. Punshon lectured on "Wesley and His Times."'

Bowmanville—

'On Easter Sunday, 1870, our new church was dedicated, the Rev. W. M. Punshon preaching morning and

evening, and Rev. Wm. Pollard in the afternoon. On Monday evening a lecture was given on the Prince of Dreamers by the Prince of Orators.

'Expenditure, $7,500; of which $4,800 still due, was raised in a few minutes; liberality seldom equalled.'—G. N. A. F. T. Dixon.

The Conference for 1870 met in the Adelaide St. Church, Toronto, on the 1st of June.

President, Rev. W. M. Punshon, M.A.; Secretary, Alex. Sutherland. Of 300 ministers appointed to attend, 230 were present.

The President read Mr. Bradburn's rules, written for his own guidance during Conference:

1. Be tender of the character of every brother.
2. Say nothing but what is strictly necessary.
3. If accused, avoid recrimination.
4. Beware of impatience; firm, but open to conviction.
5. Use no guile nor craft.
6. Guard against self-confidence; despise no opponent.
7. Avoid lightness—"Thou God seest me."

"If these rules be observed by us, not only will our business be transacted with a dignity befitting the highest court of our Church, but our session may be a blessed means of grace."

The Co-Delegate, Rev. Ephraim Evans, D.D., was invited to the platform.

A resolution, acknowledging the efficient services and generous contributions of the President during the past year, was heartily adopted.

The President acknowledged the kindness of his brethren, but would have had the reference to his givings omitted, as he had long since adopted the principle of systematic beneficence.

The Rev. Gervase Smith, Delegate from the English Conference; the Rev. Drs. Lindsay and Lowrey, from the General Conference of the Methodist Episcopal Church, U.S., were introduced.

A meeting was held on Thursday evening for the reception of the Delegates. The Rev. Arthur Browning, from British Columbia, received a hearty welcome home.

Received into full connection—John H. Robinson, John S. Fisher, Nathaniel Smith, Thomas M. Campbell, George Clark, Albert C. Wilson, Anselm Schuster.

Henry S. Matthews was received from the Primitive Methodist Church.

Twenty-two candidates were received on trial.

Died—Cyrus R. Allison, July 1st, 1869, aged 74 years.
Wm. H. Schofield, M.A., Oct. 22nd, 1869, aged 29 years.
Wm. T. Hewitt, Dec. 9th, 1869, aged 70 years.
James H. Bishop, Dec. 25th, 1869, aged 43 years.
Samuel Connor, Jan. 7th, 1870, aged 33 years.
R. Cooney, D.D., March 18th, 1870, aged 69 years.
James Fear, April 17th, 1870, aged 29 years.
R. W. Ferrier, M.A., May 2nd, 1870, aged 32 years.

Total of members, 64,688; increase, 2,088.

The Book Steward and the Editor were re-elected.

The British Conference was asked to allow the Canada Conference to elect its own President next year. The Rev. G. R. Sanderson was nominated as Co-Delegate.

The President preached the ordination sermon.

The Delegates from other Conferences preached in several churches.

The Rev. Gervase Smith delivered two very excellent lectures on "The Siege of Derry" and "Wycliffe."

The revised Discipline was adopted.

The Rev. George Douglas, LL.D., renewed his notice of motion on the expediency of dividing the Conference.

The Endowment Fund of Victoria College had reached $70,000.

A letter and resolutions were received from the New Connexion Conference, strongly favoring negotiations for Union.

The Revs. Dr. Green and E. B. Harper, M.A., were appointed Delegates to the Kirk of Scotland.

The Revs. H. D. Powis and A. Duff, Delegates from the Congregational Union, and the Revs. Robt. Boyle and Wm. Rowe, from the Primitive Methodist Conference, were introduced and addressed the Conference.

The Revs. S. Rose and H. F. Bland were appointed Delegates to the Primitive Methodist Conference, and the Revs. C. Lavell and E. H. Dewart to the Congregational Union. The Rev. Gervase Smith was requested to represent the Canada Conference in the British Conference.

The corner-stone of the Metropolitan Church, to be erected on McGill Square, Toronto, was laid on the 24th of August, 1870, by the Rev. Dr. Ryerson, Mr. Punshon, with other ministers and laymen, assisting.

The Adelaide St. Church having been sold, farewell sermons were preached in it on the 28th of August by Rev. Drs. Green and Ryerson—the congregation to occupy a temporary tabernacle on the Square.

The sudden death of Mr. Punshon's wife, on the 23rd of September, caused deep sorrow and general sympathy.

By the crushing disaster at Sedan, the bloody conflict between France and Prussia was ended. Napoleon III. "has flung away his power, his fortune, his people, his destiny, and has filled his country with fire, blood and tears."

The Annual Meeting of the Missionary Society was held in Port Hope. Sermons were preached, Oct. 9th, 1870, by Revs. W. M. Punshon and Dr. Evans. At the public meeting the Hon. James Ferrier, of Montreal, being called to the chair, said: 'Methodism, by its aggressive energy, its use of lay agency and its recognition of the social element in humanity, is specially adapted to this growing country. Its record is full of encouragement and bright with promise for the future. Our zeal and godly enterprise should keep pace with the rapid progress of our population and our extension in the

North-West. Weighty responsibilities are upon us. Greater victories and richer fruits of missionary toil are before us, if God enable us to go forward and faithfully use the opportunities opened to us by His providence.'

Rev. Drs. Wood, Taylor, Green, Arthur Browning; Hon. J. C. Aikens, Secretary of State; Wm Beatty, Esq., M.P.P. for Welland; Wm. Clendenning, Esq., of Montreal, and others, took part in the exercises.

Income for the past year, about $75,000; increase, $2,500. The parent society made a special grant towards paying off the debt, on the understanding that henceforth the Society must depend on Canadian resources.

At the request of the President, the second Sabbath of November was observed by Methodist ministers and people as a day of thanksgiving.

The Bishop of Exeter, England, advocating important reforms in the Church, laid special emphasis on lay co-operation. Instead of being encouraged and sedulously employed in the Methodist Church, as aforetime, it is too often undervalued and neglected. John Wesley, at the first, was timid in admitting lay assistants, but, yielding to clearly-indicated providential direction, he learned the value of lay helpers, and provided for their general employment, with incalculable relief to himself and benefit to the people. Not as preachers only, but as leaders, stewards, and members of society, they were to find active work "watching over each other in love." Every member was enlisted as a co-worker. By individual and mutual effort the societies were established and multiplied. As to the results attained by the ever-increasing army of lay workers, the early records abundantly testify. It is not to the credit of the Church which was the first to recognize and employ this effective arm of the service to discourage its employment or permit its disuse.

A local preacher's experience:

"For the last twelve years I have filled the office of a local preacher. Frequently under the scorching summer sun or the cold, wintry blasts, I have travelled thirty miles on the Sabbath, preached three times, led two classes, and paid horse hire, amounting on an average to sixty dollars a year. This was in country settlements, where local preachers are received with as cordial a welcome as ever. They require more sympathy, encouragement, counsel from ministers, periodical meetings and other means of improvement. This is the testimony of one who has watched with much solicitude the gradual decline of primitive Methodist usages."—Ottawa.

Mr. Punshon in Boston:

'On Thursday evening last, in the Music Hall, the Rev. W. M. Punshon pleased exceedingly a great audience by his portraiture of "Macaulay." It seemed as if Macaulay wrote for Punshon to speak. We should like to hear him give not only his "Milton," but his "Lays of Ancient Rome." No man pronounces a poem on the platform equal to Mr. Punshon.'—*Zion's Herald.*

The Methodist Book Room is much improved—new windows, new signs, and the floor lowered.

The *Christian Guardian* on Union:

'Important advantages would accrue to Canadian Methodism from an amicable union of all its forces. Some, indeed, may honestly think that the different sections of the Methodist family create a wholesome rivalry and stimulate each other to greater zeal and liberality than would be likely were they all in one Church. But such small advantages are more than counterbalanced by serious disadvantages. A united Church would economize resources, present increased power, and exert a moral influence for the suppression of jealousy, rivalry, and the development of religious life. The *Canada Christian Advocate* speaks of the present state of things as "inexcusable and lamentable." "Methodism in this country should move forward not in straggling bands, but as a united host, to the accomplishment of its grand mission for the glory of God and the good of our common country." . . . "So soon as there is developed

a strong and general feeling of brotherhood and desire for organic union, it will vanquish all the hindrances which now stand in the way of forming ONE METHODIST CHURCH FOR CANADA."'

The Rev. S. Morrison, in *Canada Christian Advocate*:

'It seems unaccountably strange, if the movement for Union has been carried on in sincerity, that there has been no meeting of the committees. Let it be demonstrated that bigotry does not exist in the Methodist Churches. A Primitive Methodist said to me the other day that Union was only a question of time.'

The Rev. John Carroll writes:

'The members of the several Methodist Churches are essentially one in feeling and desire for Union. A Methodist Episcopal minister assures me that a little free conversation between a few of the leading ministers would lead to a solution of all apparent difficulties. The poverty under which many of the ministers prosecute their work is one of the least evils of the present state of things.'

Education in Quebec:

'There are scores of boys and girls in Methodist homes in this Province upon whom the Church might confer the greatest favor by placing within their reach such an educational institution as they need. They would repay it a hundredfold by and by. The need is pressing, the material is abundant, and the means are adequate. Let those who have at heart the interests of the youth of Methodism in Quebec ponder this question.'—W.

Mr. Robert Gardiner, of Britannia, in the Township of Toronto, for forty years an exceptionally able, laborious and acceptable local preacher, a sympathetic co-worker with the ministers, and held in high esteem by all classes, died on the 25th of November, 1870, after a few weeks of very severe illness. Another effective local preacher was Mr. James Forster, for many years a fellow-worker with Mr. Gardiner.

Methodist preachers were among the first, in most places the first, to preach the Gospel to the new settlers in Canada, and by the blessing of God upon their self-

denying and persevering labors, very blessed results have followed. But the Methodist Church is beginning to realize that her workers have scarcely had a fair chance. Under the pressure of need, young men have been called suddenly from the plough or the forge to assume, with slight preparation, not the duties of a worker only, but the responsibilities of a leader. Christ chose His twelve, but kept them for some years in special preparation for His service. Some degree of mental training has been possible to candidates during their probation, and it is to their credit that so much has been accomplished. But the training has been limited, and the theological knowledge essential to their work has been but partially attained. The conviction deepens that, with the increasing demands and abilities of the people, better provision should be made for placing more adequate educational opportunities within the reach of candidates for the ministry. To consider this subject, a Committee was appointed by the last Conference.

"Forty-two years ago," writes the Rev. John Carroll, "I preached the first Methodist sermon ever delivered at the mouth of the Trent, now called Trenton. There were a few houses on the east side of the river, a tavern or two and a few huts for the lumbermen, on the west. The only means of crossing the river was a scow. Now it is spanned by a strong, covered bridge. The village numbers about two thousand, with a beautiful Methodist church on each side. Then the people seldom saw a paper; now they read the dailies. Then there was not even a stage; now there are four railway trains each way daily. The telegraph had not been heard of; now there are two lines, and wires almost innumerable. At the Carrying Place the Methodists now worship in a church, instead of the old schoolhouse. The picturesque cemetery, where sleep the 'forefathers of the hamlet,' has grown more beautiful. Charles Biggar and his hospitable wife are missed from the old white house, but James Biggar and his worthy helpmeet maintain the reputation of the place, with the prospect of passing it

on to other generations—Charles, James, George; so may 'the bright succession run.' From this vicinity came three Methodist ministers, William Smith, Hamilton Biggar and William Young.'

At a meeting of Methodist ministers and laymen, Dec. 13th, 1870, in Sherbrooke, Q., it was moved by Rev. E. B. Ryckman, M.A., seconded by Rev. Wm. Jackson, and resolved:

"That we believe it to be expedient and necessary to establish in the Province of Quebec an Institution, under Methodist control, for the higher education of our youth of both sexes; and that a public meeting be called to meet at Sherbrooke on the 11th of January next, at ten o'clock a.m., to consider the project."—John Wakefield, Chairman; E. S. Orr, Secretary.

At the missionary tea, in Montreal, a gentleman offered fifty dollars, to be paid so soon as the Wesleyan and New Connexion Churches unite.

On the 31st of January, 1871, a Union Tea-Meeting was held in Toronto for the promotion of brotherly feeling between the different branches of the Methodist family. It was largely attended and did much to remove the barriers between members of the same common stock. The Hon. J. C. Aikens presided, and among those present were Revs. Dr. Evans, S. Rose, W. S. Griffin, Alex. Sutherland, Bishop Richardson, James Gardiner, S. Morrison, Th. Webster, Dr. Cocker, J. McAllister, W. Tindall, R. Boyle, J. Davison, W. Rowe, J. J. Rice, D. Cantlin, Messrs. Kennedy, Wilkes, Walker, and many other members of the churches who enjoy a foretaste of re-union.

The Union Committees of the Wesleyan, New Connexion, Primitive and Methodist Episcopal Churches met in the Music Hall, Toronto, and after a free and full consultation, adjourned, to meet again on the last Tuesday in March. They met accordingly, and agreed upon the following recommendations to be submitted to the several Conferences:

That, in the opinion of this meeting, a scheme of Union, to be generally acceptable, should embrace the following points:

1. That a General Conference should be formed, to meet, say once in four years, having power to make rules and regulations for the whole Church, subject to such restrictions as may be imposed by the Discipline.

2. That Lay Representation in the General Conference should be included, in such form as may be agreed upon.

3. That the Representatives to the General Conference should be elected—ministers and laymen in equal numbers.

4. That in case of the admission of laymen to the General Conference for purposes of legislation, the Annual Conferences should be composed of ministers only, who have travelled four years and been received into full connexion; such Conferences to have the right of examining ministerial character, and of stationing the ministers within their representative bounds, and exercising general administrative powers.

5. That one or more General Superintendents should be elected by the General Conference, to hold office for a term of years corresponding to the term of the said Conferences, such Superintendent or Superintendents to be set apart for the work by such form of services as may be agreed upon, to be amenable to the General Conference for all their official acts, and to be eligible for re-election.

6. That there be District Meetings, and that they consist of all traveling ministers and preachers within the District, with an equal number of laymen—to be appointed as may be determined—such laymen to have the right of taking part in all proceedings except in the examination of ministerial character.

7. That the United Church should provide by legislation for the continuation of Class-meetings, Love-feasts, Leaders' Meetings, Quarterly Meetings, and Local Preachers' Meetings, on the Circuits and Districts.

8. That persons holding the office of Traveling Deacons in any of the existing Methodist churches should continue in possession of all their rights and the exercise of all their functions, until the termination of their probation.

Resolved—That these General Recommendations be now adopted and referred to the various Conferences; and in case of their being approved, the said Conferences be requested to take such steps as they may deem necessary for giving the said recommendations practical effect.

A. SUTHERLAND, Secretary. ROBERT WALKER, Chairman pro tem.

The above recommendations were read in the Niagara Conference of the Methodist Episcopal Church, and referred to a Committee, which reported:

'That a just and honorable union of the Methodist Churches was desirable, but that it was not deemed expedient for this Conference to discuss a Basis of Union until the other branches of Canadian Methodism were in a position to act independently.'

At the New Connexion Conference, held in Owen Sound, in June, 1871, the second of a series of resolutions was:

'That this Conference accepts in the main the Basis of Union proposed, as moderate and fair to all branches of the Methodist Church, as it recognizes the representative position of the laity in the Legislative Court of the Church.'

Slight modifications were suggested in the Basis, affecting District Meetings.

The *Observer,* Bible Christian, warned against haste in attempting to precipitate Union.

A series of letters appeared in the *Provincial Wesleyan,* favoring a General Conference for Canada.

The Rev. Wm. McClure, ex-President of the New Connexion Conference, died February 19th, 1871.

A Prospectus was issued for the proposed new College, in the Province of Quebec: a Joint Stock Company—fifteen laymen and six ministers as Directors.

Compton offered $11,000 if the College be located there.

The Baccalaureate discourse for the Victoria College graduates was delivered by the Rev. Dr. Nelles. The number of students increases yearly and the Convocation was of great interest.

Lay Representation has received the approval of considerable majorities of the laity and of ministers in the Annual Conferences of the M. E. Church, U.S.

The Rev. W. M. Punshon, with Revs. Hugh Johnson and Manly Benson, reached Victoria, B.C., April 11th, 1871, and attended the District Meeting, preached, lectured, ordained Thomas Crosby, and left for Puget Sound April 25th.

Churches have been opened at Zion Hill; Dundas St., London; Bowmanville; Elm St., Toronto; Lawrenceville, Q.; Brooksdale, Harmony, Lloydtown, Odessa, Emmons, Shannonville, etc.

At Sault Ste. Marie, religious services have been held for many years in the Court or school house, but these being no longer available, the Methodists, aided by the Missionary Society, have undertaken the building of a small church, costing about $1,200, and also a parsonage, towards which the few residents have contributed about $600.

Mr. Richard Woodsworth came from England to Toronto—then Little York—about 1830, and was soon known as an earnest Methodist and an effective local preacher. In 1831 he married Miss Mary Ann Watson, who had come to York with her father and family in 1819. They were members of the Adelaide and George St. Churches until the building, in 1845, of the Richmond St. Church, of which Mr. Woodsworth was architect and builder, and in which they held their membership until the Elm St. Church was built, in connection with which their later years were spent. Mr. Woodsworth was taken suddenly ill while preaching on Sunday evening, Jan. 22nd, 1871, and died the next day. He was a man mighty in prayer, in which he may be likened to the Rev. Dr. Wood. Mrs. Woodsworth survived her husband about thirty years. Of twelve children, several died early, and two—James and Richard W.—are well-known Methodist ministers.

CHAPTER XXI.

1871-2.

HOME AND FOREIGN MISSIONS.

Conference, Belleville — Newcastle—Punshon—England—Statistics—Prince Consort—Dixon—Japan—Manitoba—Metropolitan—Revivals—Basis of Union—Hart—Conference, 1872—Jackson—Manitoba—Mrs. Evans—Japan—Thunder Bay.

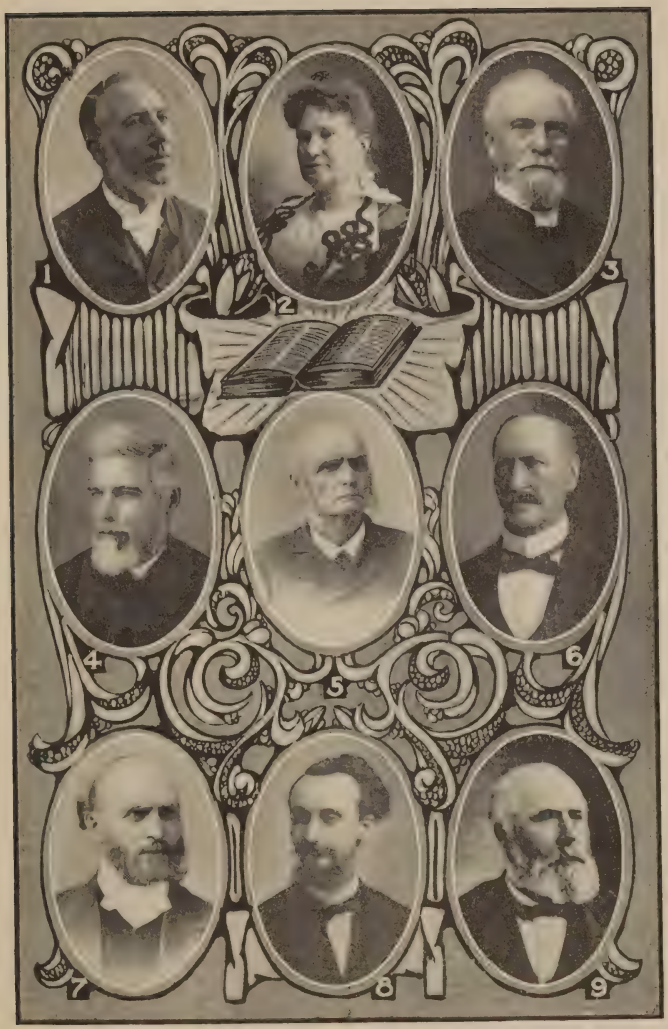
The forty-eighth Annual Conference met in the new and beautiful Bridge St. Church, Belleville, on the 7th of June, 1871.

The English Conference having granted the Canada Conference the privilege of electing its own President, the Rev. W. M. Punshon was elected by an almost unanimous vote.

The Rev. Alex. Sutherland was re-elected Secretary, and the Rev. G. R. Sanderson took his seat as Co-Delegate.

A memorial was presented from Great St. James' St. Church, requesting the lengthening of the term of a minister's stay on a circuit; another was in regard to the founding of a College in the Province of Quebec.

Received into full connection—Wellington W. Carson, Peter W. Jones, Alfred L. Russell, B.A., Thomas Jackson, Edwin McCollum, Richard W. Woodsworth, Edmund S. Jones, John Mahan. John Scott, B.A., John Saunders, B.A., Charles S. Eby, B.A., Jos. W. Sparling, B.A., Joseph Hall, Samuel Sing, John Wilson, B.A., John Ridley, Ezekiel Richardson, Wm. Andree, Matthew Robison, Ezra Healy, Robt. McCullough, Wm. W. Edwards, John J. Hare, James S. Ross, James Pearen, and also Wm. C. Jolly, Ch. E. Stafford, James H. Stonehouse,



1. Briggs, Wm., D.D.
2. Mrs. Wm. Briggs
3. Simpson, Rev. James M.
4. Addison, Rev. Peter
5. Hilts, Rev. Joseph H.
6. McDonald, D., M.D.
7. Graham, Rev. James
8. Stafford, E. A., D.D.
9. Rogerson, Hon. J. J.

from the Primitive Methodist Church; Ch. V. Lake, John Hiscocks, from the Methodist Episcopal Church; and Thomas W. Glover, from the Bible Christian Church.

Fifteen candidates were received on probation.

Died—Benjamin Cole, Aug. 2nd, 1870, aged 45 years.
Alexander Lester, Aug. 8th, 1870, aged 43 years.
Thomas Lawson, Oct. 22nd, 1870, aged 46 years.
George Robson, Dec. 12th, 1870, aged 32 years.
Stephen Miles, Dec. 13th, 1870, aged 80 years.
S. Brownell, March 22nd, 1871, aged 70 years.
James W. Sloan, June 2nd, 1871, aged 35 years.

Total membership, 66,799; increase, 2,111.

The Book Steward and the Editor were re-elected.

Communications were received from the Anglican, Presbyterian and Congregational Churches, suggesting co-operation in appointing a day of general Thanksgiving, the Government having declined the responsibility. Approval was given.

The President having requested relief from official duty, he was appointed Representative to the English Conference. He was also nominated as President for next year, and the Rev. John Borland as Co-Delegate.

The founding of a College at Stanstead was heartily sanctioned.

The Revs. James Elliott and Dr. Rice were appointed Delegates to the Eastern Conference.

The resolutions of the Union Committees, with certain modifications, were accepted as a Basis of Union.

A Committee was appointed on titles to church property, and to secure legislation if necessary.

The question of Lay Delegation was discussed, and referred to the Quarterly Meetings.

A Committee was appointed on Union; also a Committee to consult with a Committee of the Eastern Conference, with a view to the Confederation of Wesleyan Methodism throughout British North America.

The Conference closed on Friday.

The generous hospitality of Belleville was highly appreciated.

'The Newcastle region has furnished to the itinerant ranks three Wilsons, Walsh, Jewell, Jackson, Potter, McIntyre, and perhaps others, and Methodism there would be still stronger if united. The separate existence of the atoms cannot long resist the law of crystallization. I believe Wesleyan ministers and members stand ready to adopt anything of value from the other systems. Dr. Green claims to have preached the first sermon in Clarke, and the writer organized the first permanent class in Newtonville, in 1837.'—John Carroll.

The Eastern Conference favorably considered the question of Union, and appointed a Committee. 'The Canada Conference owes us much,' said the Secretary, Rev. D. D. Currie. 'We have given it Enoch Wood and Samuel D. Rice, with little in exchange. There are difficulties in the way of Union, but we hope to see them overcome.'

Dr. Pickard had always thought 'that the Wesleyan Church in British America, as affiliated to the British Conference, should be one, and believed the members would accept a proper arrangement.'

The Rev. James R. Narraway, M.A., said:

'There is a grand prospect opening before us. We have read of the valleys of the Saskatchewan stretching away towards the Pacific Coast, and contemplate the thousands upon thousands rolling into that land. The Protestant churches will have enough to do in meeting their spiritual wants. Why should Methodist churches keep asunder? The day must come when they will be one. Let the Committee be appointed.'

The Rev. Wm. Pollard and family, with Rev. Joseph Hall, arrived safely at Victoria, B.C., on the 9th of July. The Rev. E. White had left with his family for Canada.

After an absence of three years the Rev. W. M. Punshon, M.A., received a hearty welcome home, the Conference rising and greeting him with cheers. Cana-

dians may well feel proud of their Representative. His address was given in an open session, held in Free Trade Hall, the audience estimated at six thousand, including some eight hundred ministers, repeatedly indicating their delight by cheers and waving of handkerchiefs

'He rose, evidently under deep emotion, and never have we heard him speak with greater power, telling us of the vast extent of British North America, its varied populations, the remarkable progress and influence of Methodism.'—*Watchman.*

Mr. Punshon, with Prof. and Mrs. Reynar, returned to Canada in September.

"Shall we have a foreign mission?" is being asked in Canadian missionary circles, and many are thinking prayerfully of the needs and openings in Japan. Some think our present extending work, with the great increase of foreign population likely soon to enter our great North-West, quite sufficient to tax our resources of men and means. But the command to 'preach the Gospel to every creature' is still in the marching orders. New enterprises awaken fresh interest, and wealth lying idle or absorbed in worldly speculation might open the way to nations perishing in ignorance.

By the Synod of the Canada Presbyterian Church, meeting in Montreal, a Basis of Union between the Presbyterian Churches was unanimously adopted—a helpful example to Methodist Churches.

Very grave injustice is threatening the Indians of Two Mountains, Quebec, in the efforts being made to dispossess them of their lands.

The corner-stone of a new church on the corner of Carlton and Sherbourne streets, Toronto, was laid on the 10th of October, 1871. The rapidly increasing population of that part of the city is demanding additional church accommodation.

Statistics of population—Census of 1871:

	1861.	1871.	Increase.
Ontario	1,396,091	1,620,842	224,751
Quebec	1,110,664	1,190,505	79,841
Nova Scotia	330,857	387,800	56,943
New Brunswick ...	252,047	285,777	33,740
	3,089,659	3,484,924	395,275

Rate of increase—Ontario, 16.9 per cent.; Quebec, 7.18; Nova Scotia, 17.21; New Brunswick, 13.38.

Total increase—12.79 per cent.

Population of chief cities—Toronto, 56,092; Hamilton, 26,716; London, 15,826; Ottawa, 21,545; Kingston, 12,407; Montreal, 107,225; Quebec, 47,166.

The Rev. Thomas Woolsey presents an earnest plea for the founding of a College in the North-West to meet the necessities of the English-speaking population, and for the training of missionaries.

A sample career: "When the late Dr. Carroll found me behind a druggist's counter in 1851, told me how much young men were needed, and asked me if I would consent to enter the ministry, I knew nothing and thought nothing about salary or the trials before me. I could not sleep at night, for joy that God had called me to the work. I was like a man whose fetters were broken and he was free. . . I was but an exhorter, and was sent to Nanticoke Mission—now embracing almost a district. In two months I was saturated with ague and was removed to the Elora Circuit. In the backwoods and healthy climate I got rid of ague. All I received in nine months was a pair of stockings and two dollars for horse-shoeing. Having no cutter I had to ride on horse-back, but never was there a happier boy on all that round as I rode through the woods, singing, 'I'll praise my Maker while I've breath.' And my! I had my pay, too—in souls brought to Christ. The next year I went further back into the woods of Peel, Maryboro and Wallace; got my board, but very little money. It was a precious year to me; more than a hundred souls, I think, were brought to Christ. Don't discourage the lads who think they are called of God to preach the Gospel."—James Harris.

Methodists believe in the experience of religion, the knowledge of sins forgiven, and the witness of the Spirit. So do many others. When the Prince Consort was nearing his end, his last Sabbath on earth, while most of the Royal Family were at church, his daughter Alice watched with him. Feeling very weak, he begged to have his sofa drawn towards the window that he might see the sky and the clouds passing. At his request the Princess played and sang several of his favorite hymns. As she ceased, he was leaning back, his eyes shut and his hands folded in prayer. "Were you asleep, Papa?" she asked. "Oh, no," he answered, "only I have had such sweet thoughts." As the Queen was reading to him from "Heaven Our Home," he said: "We do not know in what state we shall meet again, but that we shall know each other and be together in eternity, I feel perfectly sure."

The Rev. James Dixon, D.D., who was President of the Canada Conference in 1848, died on the 28th of December, 1871, at Bradford, Yorkshire, in the 84th year of his age.

The Rev. Edward White, recently returned from British Columbia, has been delivering lectures of great interest on that wonderful country.

The *Christian Guardian* for 1872 appears in new type and change of form—more pages and of less size. Its columns are opened freely for the discussion of Union, and the views of many writers for and against are vigorously presented.

A Committee appointed to investigate the opening of a mission to Japan has the matter under consideration.

A Local Preachers' Convention, Chatham District, spent two days very profitably, closing with a love-feast and the Lord's Supper.

At the missionary meeting in Winnipeg, the Hon. Donald A. Smith occupied the chair; the Rev. George Young

read the report, and addresses were delivered by Revs. John Black, Presbyterian, E. R. Young, and J. W. Taylor, U. S. Consul. Contributions were $130—$50 over the total of last year.

The Rev. M. Robison, of High Bluff, writes, March 10th, 1872:

'When I came here in 1869 I found a class of seven persons. . . . I was convinced that we must build, and we went to the woods with our axes. We knelt upon the ground and commended the undertaking to God. After the timber was brought to the site the times of trouble came on, and the work was at a standstill. With assistance from Bro. Samuel H. Harvard, of Toronto, the church has been completed at a cost of $1,100. About the same time we built the Bethel Church, costing $600, of which $350 were paid by four or five men who had recently united with us. We have about thirty members, a class-meeting, well attended, and two prayer-meetings. The people were much given to drunkenness, but are now noted for sobriety and pledged to oppose the liquor traffic. At Gowler's, Bro. Wm. Gowler and his wife were our only members; now there are over twenty. The timber is on the ground for a church. At Portage la Prairie we have only two members, but a good congregation, which would be much larger if we had a church. Mr. Charles Mair gave us a site, and the timber is on the ground. There will be much building next summer in this nucleus of a town, or possible city. From the Missionary Society we have a grant of $500 towards the erection of churches, and the people have raised about $800, but I am $400 out of pocket. Unfortunately for me the gift of $250 by a lady was included in the grant, which I think was not the intention of the unknown giver. In two years and a half we have raised about $2,200, and expect to put $200 into the missionary treasury.'

Montreal—

'On New Year's morning two thousand children crowded the spacious galleries, bringing $2,347—over one dollar each. The South and East circuits have been divided, with great benefit. Neither men nor money

should be spared to secure the suburbs of this prosperous city. Lachine, opened six years ago, is now self-supporting, and a source of revenue. We want more ministers to guard our interests at Longueuil, St. Lambert's and the Tanneries. Romanism has richly-endowed convents, and we should have a Ladies' Academy, also a Theological Hall.'

The Metropolitan Church, on McGill Square, Toronto, was dedicated on Thursday morning, April 4th, 1872. The Rev. W. M. Punshon opened the service, Dr. Wood led in prayer, Dr. Green and Rev. Geo. Cochran, pastor of the church, read the lessons, and Rev. Dr. Tiffany, of Newark, N.J., preached the sermon.

The expenditure for site and church was $133,000, of which $60,000 had been provided. Subscriptions amounting to $21,000 were immediately sent in. Mr. Punshon then proceeded with the dedication.

In the evening John McDonald, Esq., presided, and addresses were given by Mr. Punshon, Dr. Tiffany and others; $5,000 additional were subscribed. On Sunday morning Mr. Punshon preached, from Ps. 133: 8, 9—"Arise, O Lord, unto Thy rest," and Dr. Tiffany in the evening. On Monday evening Dr. Tiffany lectured on "The Yosemite Valley" to a delighted audience.

Editorials and correspondence in the *Canada Christian Advocate* indicate great diversity of opinion in the Methodist Episcopal Church in regard to Union.

On many circuits fruitful revivals are reported. "Methodism in earnest" must have revivals; as signs and proofs of spiritual life they should never be lacking. Wesley's hope was that the Methodist revival might continue till the end of time.

New churches have been built at Troy, Teviotdale, Muncey, Lindsay, N. Augusta, Kincardine, Smithfield, Orangeville, St. Vincent, Horning's Mills, Murvale, Avening, Carlton St., Toronto; Hilton, St. Clair, Rockfield, Carleton Place, etc.

The New Connexion Conference, held at Hespeler in May, 1872, adopted unanimously a resolution highly favorable to Union, and appointed a Committee on Union.

A circular was issued by the President and Secretary of Conference, containing the resolutions adopted by the Union Committees as a Basis of Union, with instructions to Superintendents to have these resolutions considered and voted upon in the May Quarterly Meetings, and the results reported to the Chairmen of Districts.

At the General Conference of the Methodist Episcopal Church, U.S., held in Brooklyn, N.Y., the Revs. Luke H. Wiseman, M.A., and the Rev. W. M. Punshon, M.A., were introduced as Representatives from the British Conference.

'Mr. Punshon's beautiful and discriminating reference to the four Bishops who had died since the last General Conference was overpowering and produced a storm of blended emotion and applause. An original letter from Bishop Asbury, which he read, stirred the foundations of feeling still more deeply. He sat down amid a tumult of applause. Men were laughing and crying in all directions.'

The Revs. Luke H. Wiseman and T. Bowman Stephenson, of the English Conference, preached in Toronto on the 26th of May, 1872.

The forty-ninth Annual Conference of the Wesleyan Methodist Church met in Great St. James St. Methodist Church, Montreal, on the 6th of June, 1872.

The President, Rev. W. M. Punshon, M.A., LL.D., opened the proceedings.

The Rev. Wm. Scott was elected Secretary.

In his opening address, the President made special reference to his visit to the English Conference and to the American General Conference.

A Deputation from the Kirk of Scotland was received —the Revs. Dr. Milligan, Dr. Lang and Gavin Lang—

whose addresses were heartily enjoyed by the Conference. The Rev. Joseph W. McKay, Secretary of the Irish Conference; the Rev. L. H. Wiseman, M.A., Secretary of the English Conference, and the Rev. T. Bowman Stephenson, were also introduced.

On nomination of the President, the following Committee on the Theological Institution was appointed: The President and Secretary of Conference, the Co-Delegates, Rev. Drs. Ryerson, Evans, Wood, Taylor, Nelles, Rice, Green, Jeffers, Douglas, Revs. R. Jones, James Elliott, E. B. Harper, M.A., and C. Lavell, M.A.

Into full connection—Wm. M. Bielby, Andrew Cunningham, David Cattanach, Wm. H. Cook, Thomas Cardus, J. Anderson Chapman, B.A., Robt. Davey, Wm. W. Edwards, Wm. J. Ford, John Grenfell, Thomas W. Glover, John C. Garrett, Thomas Haddon, Ezra A. Healy, John R. Isaac, Wm. Johnson, Benj. B. Keefer, Robt. McCulloch, Robt. F. Oliver, James Pearen, B.A., Robt. Phillips, Wm. Ryan, Walter Rigsby, Francis C. Reynolds, Jabez B. Saunders, John Tozeland, Isaac Wilkinson, David Williams, Richard W. Williams, Wm. J. Young.

Forty-three candidates were received on probation.

Died—Moses M. Johnson, Aug. 27th, 1871, aged 35 years.
Thomas Jeffers, Sept. 14th, 1871, aged 62 years.
Ezra Adams, Nov. 30th, 1871, aged 84 years.
Wm. McGladdery, Dec. 2nd, 1871, aged 22 years.
Thomas Demorest, Jan. 29th, 1872, aged 74 years.
William Shaw, Feb. 24th, 1872, aged 35 years.
David Wright, March 28th, 1872, aged 80 years.
H. W. Maxwell, April 13th, 1872, aged 31 years.

The Book Steward and the Editor were re-appointed.

An evening session was held for the reception of Delegates—Revs. H. Pickard, D.D., and D. D. Currie, from the Eastern Conference, and Rev. Luke H. Wiseman, a visitor, from the English Conference.

The Revs. Dr. Green and John Gemley were appointed Delegates to the Congregational Union.

The returns from Quarterly Meetings showed a considerable majority in favor of union.

Committees were appointed to confer with the Committee of the Eastern Conference and other committees of the Churches negotiating for union.

A memorial was presented from some gentlemen of Montreal, favoring the founding of a Theological School in that city, towards which over $40,000 had been subscribed. The memorial was referred to a committee.

The resolutions of which Dr. Douglas had given notice became the order of the day:

1. That in the judgment of this Conference the time has come when it is necessary and expedient to divide the Conference.
2. That a Committee be appointed to consider the whole subject and prepare a plan to be laid before the next Conference.
3. That in the event of the Eastern British American Conference deciding in favor of Federal Union, that Conference be invited to send a delegation, pro rata, to the aforesaid Committee for the purpose of drafting a scheme for the future government of our Church in this Dominion.

After some discussion the votes showed: On first resolution, 249 for and 62 against; the second and third carried almost unanimously.

The report of the Union Committee, expressing hope for the union of all Methodists in Canada, and also of a Federal Union with the Eastern Conference, was adopted.

Dr. Pickard expressed the pleasure his visit had afforded him and the hope that future and more intimate fellowship was before them.

The President and Dr. Evans were appointed Delegates to the Eastern Conference.

The Endowment Fund for Victoria College had reached $87,959, and the hope was expressed that a Theological Chair would soon be established.

An Address of congratulation to the Queen on the recovery of the Prince of Wales, and another of welcome to the new Governor-General, were ordered.

A Deputation from the New Connexion Conference—Revs. Dr. Wm. Cocker, Joel T. Pitcher and Robt. Wilkes, Esq.—brought assurance of the affectionate regard of their Conference and hope for future amicable relations.

A resolution in acknowledgment was adopted.

The report of the Book Room showed profits of $7,742—an increase of $1,942.

Report of the Committee on a Theological School in Montreal:

Whereas, the Hon. James Ferrier, Wm. Clendinning, John Torrance, Esqs., and others of the Methodist Church in Montreal propose to endow a Theological School in Montreal, and for this purpose have already secured over $40,000, which sum is subsequently to be augmented; and whereas, they further propose to place the said Theological School under the exclusive control of the Conference, with the following conditions, viz.:

1st. That it be established in the City of Montreal;

2nd. That it be established speedily. Be it therefore resolved:

1st. That this Conference, with great cordiality accepts the proposition of the generous donors.

2nd. That a Professor, or Professors, as also the Board of Management—consisting at the beginning of five ministers and five laymen—shall be appointed from time to time by this Conference, and any additional facilities and provisions for further instruction shall be provided by the Board of Management at its discretion; provided always that the financial responsibility involved in the establishment and maintenance of the Theological School shall be assumed by the Board of Management.

3rd. That the Board of Management shall present to the Conference an Annual Report of the condition and progress of the Theological School. The Report was adopted.

A committee—the Revs. the President, Dr. Wood and John McDonald, Esq.—was appointed to visit the missions in Manitoba.

The opening of a mission in Japan was recommended.

As the next Conference will be the fiftieth, it was resolved that the Jubilee be suitably celebrated, and also that of the Missionary Society.

Several ministers and others offered $100 each towards a Theological Chair in Victoria College.

The President addressed the Conference, reviewing the years of his sojourn in Canada, and requested that he should not be again nominated for office, as he was in the position of an Ambassador recalled.

The Rev. S. D. Rice, D.D., was nominated as President and the Rev. E. B. Harper, M.A., as Co-Delegate.

The Rev. George Douglas, LL.D., was appointed professor in the Theological School, Montreal. A Board of Management was also appointed.

In view of relief from further financial obligations, the British Conference proposed to pay £7,000. The offer was accepted by the Conference and the amount ordered to be invested for the Contingent Fund.

The Revs. G. R. Sanderson and A. Sutherland gave an account of their visit to the General Conference of the Methodist Episcopal Church, U. S.

Conference closed at the end of the tenth day

The Rev. Edward White, returning from a visit to England, died suddenly in Montreal on the 16th of June, 1872, aged fifty years.

The Eastern Conference received the Address and Delegation from Canada most heartily; and to further Federal Union appointed a committee—Revs. Dr. Pickard and Stewart, D. D. Currie, H. Pope, Jr., James Taylor, J. McMurray, S. F. Huestis and A. W. Nicholson.

Edward Jackson, Esq., one of the most highly esteemed citizens of Hamilton, a faithful and liberal member of the Methodist Church, died on the 14th of July, 1872, aged 73 years. In the ordinary work and great enter-

prises of the church Mr. Jackson for many years took a prominent part, and his memory will be kept green by a grateful people.

The Rev. Luke H. Wiseman, M.A., was elected President of the English Conference. As Representative of the Canada Conference he presented a vivid picture of its operations.

In accordance with Conference instructions, better provision is being made in Victoria College for a Theological course. The President of Conference opened the course with an admirable address on "The Duties and Studies of a Christian Minister."

Twenty-seven students have entered these classes.

An Act of Incorporation was granted the Missionary Society of the Wesleyan Methodist Church in Canada by the Canadian Parliament.

The venerable Henry Boehm spent a few weeks in Canada. He preached at Ridgeway and Welland with considerable strength, to the great delight of the people.

In 1811 Mr. Boehm accompanied Bishop Asbury across the St. Lawrence and to Kingston. Vol. I., p. 60.

The Missionary Committee met in Brockville October 6th. An increase of $10,000 was reported.

The report of the delegation to Manitoba was instructive and awakening.

The missionaries in the Red River and Saskatchewan Districts were summoned to meet the Delegates on the 1st of August. Some travelled twenty or twenty-five days. In addition to Drs. Wood, Punshon and John McDonald, Esq., there were present—Revs. George Young, George McDougall, Michael Fawcett, Henry H. Steinhaur, Peter Campbell, John McDougall, E. R. Young, Matt. Robison, A. Bowerman and George Edwards. The religious state of all the missions was enquired into—the schools, new openings, condition of the tribes, and the need of a College in Winnipeg. Thanks

were presented to Governor Smith and officers of the Company for generous hospitality and the fitting up of a commodious wareroom for Dr. Punshon's lecture.

A subscription for the founding of a school or college, started by the Chairman, W. H. Gibbs, Esq., and John McDonald, soon reached $3,000.

The Rev. Wm. Rowe, Primitive Methodist, returning to England, has resigned the editorship of the *Christian Journal* and is succeeded by the Rev. Thomas Guttery.

Mrs. Evans, wife of Rev. Dr. Evans, died suddenly at Mt. Elgin on the 16th of November, 1872.

"For a term of years longer than falls to the lot of most ministers' wives she has been the faithful and devoted companion of her now bereaved husband—a true Christian lady, highly esteemed by all who knew her."

On the 27th of November the official members of the Toronto Methodist churches were called together in the Richmond St. Church to consider openings for extension. The need of more adequate provision in various parts of the city was evident; a committee was appointed to investigate and report.

A pleasing evidence of increasing attention to Sunday School work was seen in a Sunday School Institute held in the Elm St. Church, Toronto, by the Sunday School Association of the city.

Reports of revivals and missionary meetings show that many are laboring and praying for the prosperity of Zion. The autumn and early winter should realize the joy of harvest among the churches.

A correspondent of the *Evangelical Witness,* who touched at Japan, on his way to China, writes:

'There is no religious toleration yet, but missionaries and all friends to the cause of Christ are earnestly looking to the Embassy recently sent to Europe, in the hope that it will help to open the door to Christianity. I found at Yokohama three Missionary Boards and about eight missionaries, some of whom have been at work for years.

A dictionary of the language has been made, a portion of the Bible translated, and religious books printed. The Scriptures have not been circulated. There are twenty-five converts in that city—all there are in Japan—most of them learning English. There are no native preachers, nor public preaching. There is a day school, taught by Miss Kidder, with twenty scholars; among them the Governor of the city and his daughter, both of whom are reading the Bible. At no other place in Japan can there be any professed Christians, according to the decree.'

A very important and suggestive memorial was recently submitted to the Prime Minister by Mr. Mori, Japanese Minister at Washington, advocating liberty of conscience in religion.

A correspondent in *Zion's Herald* writes:

'The Bible is being translated into Japanese. The Gospel by Mark is completed and the other Gospels will soon follow.'

The Rev. S. R. Brown, who with Dr. Hepburn is engaged in this work, writes:

'I am persuaded that no heathen nation at the present day offers more encouragement to the friends of Christ. It looks as if the time had come, God's set time, for the nation to be brought to Christ. . . . Although the Government has not revoked the old law against Christians, nor granted religious liberty to the people of Japan, yet there does appear to be hesitation in proceeding with persecution.'

The French missionaries in Quebec—Bros. Charbonnel, Parent, Dorion, Syvret and Sadlier—present records of extensive and persistent labors in their several districts, meeting with some success, but amid manifold discouragements and constant opposition.

The Rev. Wm. Halstead writes of his arrival at Thunder Bay, early in July, 1872. The first night he had a bed on the floor, afterwards board in a hotel at eight dollars a week. A town plot, about a mile square, had been laid out. The Court House was obtained tempor-

arily for a place of worship. For the building of a parsonage he found materials very scarce and dear, but in six weeks moved into it.

'Soon Mrs. Halstead arrived and housekeeping was begun in the first parsonage north of this great inland sea, Lake Superior. Two weeks after our arrival we had a call from the President of Conference, John McDonald, Esq., and other friends from Toronto, who subscribed $500 towards building a church—a thankoffering for deliverance from the perils of shipwreck on their way. This generous donation opened the way for the erection of "Providence Church," the most prominent building in the new town, opened on the 10th of November. The congregation is very regular and attentive. The church is about three hundred miles from the nearest on the east and five hundred from the nearest on the west—Grace Church, Winnipeg. Contributions so far about $1,250, and about $2,000 more required. Winter began in November; the temperature 35 below zero before Christmas, but milder after.'

The Rev. Charles S. Eby sends an interesting letter from the German missionary, Bro. T. E. Morden, giving an account of his labors in the Upper Ottawa region—Green Lake, Algoma, West Wilberforce, Renfrew and Indian River, meeting Frenchmen, shantymen and remote settlers, and sending fifty subscribers for the *Evangelist.*

'There are four churches in Pembroke—Roman, Anglican, Presbyterian and Methodist—the last small and not well situated. There is a good brick parsonage, and a new church is a necessity, in order to be a first-class circuit. The successful labors of the Rev. J. C. Slater prepared the way for his successor, and Peter White, Esq., was on hand to bid him welcome. It has been my privilege to live among kind friends, but none more so than the people of this stirring little town.'—R. Whiting.

'We are gratified to hear from so many circuits that revivals of religion are cheering the brethren in their different fields of toil.'—*Guardian,* Feb. 25th, 1873.

The Rev. John Semmons reached Rossville in safety. While delayed in Winnipeg he gave welcome help to the Rev. George Young.

The Rev. E. R. Young visited the new mission at Beren's River. The Revs. C. Thompson and W. V. Sexsmith left for British Columbia by Pacific R. R.

The Rev. Thomas Jackson, the oldest minister in the English Wesleyan Conference, died on the 10th of March, 1873, in the ninetieth year of his age.

What are the prospects for union? some are asking. The Basis of Union prepared by the Committees was submitted to the Conferences of the several churches. By the New Connexion it was accepted, with slight modifications. The Wesleyan Conference approved of it, subject to approval by the laity of the form of lay delegation recommended. The Bible Christians were against a general Union. The Annual Conferences of the Methodist Episcopal Church, though expressing general approval of Union, gave no judgment on the plan proposed.

The majority in the Primitive Methodist Conference was against Union, though latterly the union feeling seems to be extending among the people.

The organs of the Methodist Episcopal and Bible Christian Churches have been steadily against Union, under the pretext that the larger body would absorb the smaller ones. Committees of the Canada and Eastern Conferences met and prepared a general plan of union between all the Wesleyans.

Progress of the Canada New Connexion Church:

1842— 20	ministers and preachers;	2,484	members
1852— 50	" "	4,496	"
1862— 90	" "	8,001	"
1872—117	" "	8,352	"
1874—122	" "	7,862	"

Missionary money—1852, $1,988; 1872, $8,352.14

'Among the benefits of union with the New Connexion Church in England, not the least was the influence exerted by representative men of the English Connexion upon the ministers of the Canadian Church. Such men as John Addyman, Dr. H. O. Crofts, Wm. McClure, Joseph H. Robinson, Dr. W. Cocker, John Medicraft, and for a brief period Dr. Wm. Cooke and Dr. Stacy, presented a high ideal of the Christian ministry, as examples of pulpit and administrative ability. Prominent among those honored ministers was Joseph H. Robinson, who in 1851 was appointed Superintendent of Missions in Canada, and during the fifteen years he held that office was four times elected President of Conference. He was the chief promoter of the *Evangelical Witness* in 1854, and its Editor up to 1870, when by the English Conference he was elected Editor of the *New Connexion Magazine*. In 1872 he was elected President of the English Conference. He returned to Canada in 1874 and took a prominent part in adjusting matters between the Canadian and English connexions.'—Joseph R. Gundy.

The committees appointed by the several Conferences were called to meet in Toronto in October, 1872; again in January, 1873, but only the Committees of the Wesleyan Methodist and New Connexion Churches met. After much deliberation they adjourned to the 9th of April, when they again met and agreed upon a Basis of Union to be submitted to the Conferences.

The New Connexion Conference was held at Dunnville, commencing June 4th, 1873. After a debate of nearly four days the Conference unanimously adopted a series of resolutions, one of which was:

Moved by Robt. Wilkes and seconded by Rev. J. Medicraft:

'Whereas a committee was appointed by the Hespeler Conference to meet with committees of other Methodist churches, and said committee conferred with a committee of the Wesleyan Methodist Church, resulting in the report laid before this Conference; Resolved, That the said Report be now adopted, subject to the sanction of a majority of our November Quarterly Meetings, and that

this Conference appoint a Deputation to proceed to England to lay a full statement of the whole matter before the Conference, and that their report and the decision of the Quarterly Meetings be laid before our next Conference.'

The Rev. William Williams and Robert Wilkes, M.P., were the Deputation sent.

The new Stanstead Wesleyan College will soon offer to the young people of the Province of Quebec much-needed educational advantages, especially to young ladies, too many of whom are attending Convents. The expenditure is estimated at $40,000.

The Rev. Thomas Hurlburt died at Little Current on the 13th of April, 1873—the result of a fall on the ice and concussion of the brain. He was sixty-five years of age, had spent most of his life in mission work among the Indians, and probably no other white man was so familiar with their languages.

The Rev. Wm. H. Williams died at Matilda on the 11th of May, 1873, at the age of 79 years—the oldest minister in the Canada Wesleyan Conference.

'The Indians of the Lake of Two Mountains, Q., have been drawing lumber from La Chute, twenty miles, for their new church, notwithstanding the efforts of priests and courts to dispossess them of their rights. With the blessing of God, up the Church shall go.'—John Borland.

A valedictory service for the Revs. George Cochran and Davidson McDonald, M.D., about to leave for Japan, was held in the Metropolitan Church on the 7th of May.

On the 11th of May, 1873, Dr. Punshon preached in the Metropolitan Church—his last sermon in Toronto before leaving for the Old Country.

Dr. Punshon gave a farewell lecture on "Florence and Her Memories," in the Metropolitan Church, May 13th.

On the evening of the 19th a farewell tea was given in the lecture-room, and a testimonial, a beautiful casket containing a bank receipt for $4,000, together with an

engrossed address, was presented to Dr. Punshon as an expression of esteem and gratitude from his Canadian friends.

The labors of the Rev. Wm. Stephenson in Ottawa and on the District were fruitful of much good.

"When he came amongst us three years ago Ottawa had but one Wesleyan minister, now three; then but two preaching places, now four; then but one church, now another is being built, which will be not only an ornament to the city, but a credit to Methodism. The circuit income, then one thousand dollars a year, now fifteen hundred, and an additional thousand for the second preacher; congregations, members and general funds similarly increased."

The Brockville District May meeting was one of much interest. Special attention was given to prohibition. The visit of the President, bidding farewell on his way to Quebec, was highly appreciated. General progress, numerical and financial, was indicated by the returns.

The Barrie District extends to Sault Ste. Marie and Prince Arthur's Landing, on the north shore of Lake Superior, employing 27 ministers and preachers on 25 circuits and missions, from which the reports are fairly encouraging, both in finance and membership. The need of an increase in the salaries, especially of probationers, is keenly felt.

The review of the Pembroke District at the May meeting showed good progress. Revivals and church building, increase of members and finance, much labor but good returns were the general experience.

The Kingston District had been bereaved of one of its members, the Rev. James Thompson, worn out with excessive labors, died April 19th, 1873, aged 43 years. The Rev. Richard Wilson was obliged to retire through failure of health.

The Goderich District meeting was marked by harmony, brotherly love and faithfulness; the circuits and

missions in a spiritually healthy and progressive state, most of them showing an increase. Many fine new churches have been built and parsonages furnished. Towns and villages show a growing desire to become stations. Ten years ago there were none, now six.

The Stanstead District, as usual, suffers much from removals westward, but reports an increase of 98.

Mount Pleasant Methodist Church, Vancouver.

CHAPTER XXII.

1873.

DIVERSE VIEWS OF UNION.

Conference, London,—New Connexion—Union Prospects—Punshon in England—Eastern Conference—Dean Stanley—English Conference—Japan—Union—Gundy—Edmonton — Trafalgar Castle—Pembroke—Cochran—McDonald—New Connexion—Convocation—Ladies' College.

The Conference met in London June 4th, 1873.

President, Rev. S. D. Rice, D.D.; Secretary, Rev. E. B. Ryckman, M.A.

Into full connection—James Awde, James Allen, Alex. C. Chambers, James Charlton, Edwin A. Chown, B.A., Brabazon B. Dundas, Joseph Deacon, John W. Dockstader, Abel Edwards, Thomas J. Edmison, Wm. H. Fife, John Ferguson, Jos. Galloway, John Hare, B.A., Newton Hill, John R. Isaac, Wm. J. Jolliffe, John A. Jewell, B.A., Adol. G. Knight, B.A., Benj. Longley, Geo. C. Madden, Wm. Mills, James F. Metcalfe, James Macfarlane, Robt. F. Oliver, Thomas R. Reid, Robt. Reynolds, James S. Ross, Wm. Rilance, Job Roadhouse, John H. Ruttan, John G. Scott, Richard Shier, Edward H. Taylor, Wm. T. Turner, Daniel W. Thompson, Isaac Tovell, David Winter, John B. Wass, M.A.

Thirty-seven candidates were received on trial.

Died—Edward White, June 16th, 1872, aged 50 years.
Edwin S. Washington, B.A., July 2nd, 1872, aged 26 years.
Joseph L. Sanders, Aug. 16th, 1872, aged 41 years.
William Ryerson, Sept. 15th, 1872, aged 75 years.
Thomas Hurlburt, April 14th, 1873, aged 65 years.
James Thompson, April 19th, 1873, aged 43 years.
Wm. H. Williams, May 11th, 1873, aged 79 years.
Rowley Heyland, May 27th, 1873, aged 75 years.

The Book Steward and the Editor were re-elected.

1. Burwash, N., LL.D.
2. Mrs. N. Burwash
3. Stone, S. G., D.D.
4. Griffith, Thomas, Ph.D.
5. Williams, T. G., D.D.
6. German, J. F., D.D.
7. Badgeley, E. I., LL.D.
8. Wilkes, Robt., M.P.
9. Campbell, Rev. Amos

The Committee on the Jubilee of the Church and Missionary Society recommended that commemorative services be held during September and October next and that offerings be received for the Superannuation Fund, for Theological Education, and for Missionary premises. The matter was remitted to a mixed committee.

The Rev. E. B. Ryckman, M.A., was appointed Principal of the Collegiate Institution, Dundas.

A resolution expressing grateful appreciation of Dr. Punshon's manifold labors in Canada was heartily passed. Dr. Punshon replied with thanks to the Conference and the people of Canada for the kindness he had received during his sojourn among them. He also stated that the generous gift which had been presented to him should, at his death, be invested for the Superannuation Fund.

Resolutions of the Joint Committee relating to Federal Union and Division of Conference were read, in the main adopted and sent to a committee. All the changes proposed were submitted to the Quarterly Meetings.

A telegram from the New Connexion Conference stating that the Basis of Union was adopted was received with cheers. This was followed by an official declaration of acceptance, subject to the Quarterly Meetings and the English Conference.

The Rev. Joseph H. Robinson, President of the New Connexion Conference, and the Rev. Henry Medicraft were introduced.

The Revs. Dr. Nelles and Edward H. Dewart were appointed Delegates to the English Conference.

The President and Dr. Douglas were appointed Representatives to the Eastern Conference.

A letter of brotherly greeting was received from the Primitive Methodist Conference and replied to.

The proposal to divide into three Annual Conferences prevailed.

1. The Wesleyan Methodist Conferences in British America shall be so altered in the form of their general government as to be composed of one General Conference and several annual Conferences.

The Annual Conferences—

18. The work in the Provinces of Ontario and Quebec shall be divided into three Annual Conferences, to be known as the Toronto, London, and Montreal Conferences.

19. The Toronto Conference shall embrace the Toronto, Bradford, Barrie, Collingwood, Owen Sound, Whitby, Cobourg, Peterborough, and Belleville Districts.

20. The London Conference shall embrace the Hamilton, Niagara, Brantford, London, St. Thomas, Chatham, Sarnia, Guelph, and Goderich Districts.

21. The Montreal Conference shall embrace the Kingston, Brockville, Perth, Pembroke, Ottawa, Montreal, Quebec, and Stanstead Districts.

The Rev. George Young presented the claims of Manitoba and called for volunteers.

The Stationing Committee required 27 young men.

The Superannuation Fund amounted to $29,343, of which $5,000 came from John McDonald, Esq.

The late Edward Jackson, Esq., of Hamilton, left $10,000 towards a Theological Department. Mrs. Jackson sent an equal amount. Prof. N. Burwash, B.D., was appointed to the Theological Chair.

The following were appointed clerical members of the Stanstead College Board: Revs. Dr. Rice, Dr. Douglas, Le Roy Hooker, Benj. Longley, B.A., Joseph Hagar, M.A., and George Washington, M.A.

The Committee on Insurance recommended the formation of a society of ministers, each member to pay one dollar on entrance and one dollar on the death of a member, for the benefit of the widow. Conference approved.

Conference closed on the twelfth day.

While the general forecast for Union was regarded as

likely to be realized, many of the details were necessarily but tentative, subject to such modification as the circumstances and judgment of the uniting Churches may eventually determine. To the Reports of the committees charged with the consideration of these great questions the most careful consideration was given. In the process of development it was hoped that such a complete ecclesiastical system would be evolved as shall ensure general satisfaction.

The discussion of Union in the New Connexion Conference, as reported in the *Evangelical Witness,* was conducted with moderation and ability. An able speech by Robt. Wilkes, Esq., M.P., made a profound impression. He declared the proposed Basis betokened the most liberal Methodist Constitution ever submitted on either side of the Atlantic.

The Rev. George Richardson said:

'The Canadian Conference is rather a partner on equal terms than the child of the English New Connexion. When the English Connexion had but two or three ministers, a hundred members, and no chapels, the Canada Church had twenty ministers, 2,500 members and several chapels. The opponents of Union laid great stress on the rights of the minority; but what about the rights of the majority?'

The Rev. J. H. Robinson, who, as Representative of the English Conference, had in his first address opposed the Union, greatly modified his views.

Dr. Punshon's welcome home was what might have been expected. A correspondent writes:

'This celebrated divine, who arrived in England from Canada a few days ago, preached his first sermon in the Wesleyan Chapel, City Road, to a congregation numbering nearly 4,000. Long before the doors were opened the space in front of the edifice and the street were crowded with people; at two o'clock, when the doors were opened, the anxious concourse, all of whom had

provided themselves with tickets, rushed in; every seat and nook were filled—and this on a week-day. The collection was for the extinction of the debt on the Westminster Wesleyan Chapel. Two thousand and twenty-five pounds were contributed.'

The Eastern Conference opened on the 26th of June, 1873, in Fredericton, the beautiful capital of New Brunswick. The new President, Rev. Dr. Stewart, was introduced by his predecessor, and also the Co-Delegate, Rev. Elias Brettle. Thirteen candidates for the ministry appeared, and four were reported from Newfoundland. The Confederation arrangements, with one slight change, were accepted by the Conference.

'The examinations in the Wesleyan Female College, the proficiency in music and art studies displayed by the young ladies, were in the highest degree creditable, both to them and their instructors. The essays by the graduating class of eleven showed literary talent and careful instruction in composition. Dr. Rice and his associates deserve the thanks of parents for the admirable advantages placed within reach of their daughters.'

Dean Stanley, in a recent lecture on the "Life and Character of John Wesley," said:

'John Wesley shared the glory of the founders of many great religious movements. Robert Brown, founder of the Independents; John Spilsburg, founder of the Baptists; George Fox, founder of the Friends, are comparatively insignificant personages by the side of some of their disciples. But John Wesley was incomparably greater than any who have since borne his name. He was one of the redeeming characters, historically and religiously, of the eighteenth century, and no one, before the Reformation or since, has played a greater part in awakening the religious fervor of the country.'

The Centennial statistics of Methodism in the United States show 9,699 ministers, 14,382 local preachers, 11,300 churches, and 1,421,322 members.

The *Evangelical Witness* says:

'Our exchanges for the past few weeks have teemed with congratulations on the action taken by our Conference, and also by the Wesleyan Conference. The New Connexion Conference in England has dissented from the decision of the Canadian Conference, but we trust the cautious arrangements instituted will insure honorable unanimity and satisfaction.'

The Rev. George T. Perks, M.A., was elected President of the English Wesleyan Conference.

The Rev. Gervase Smith was elected Secretary.

The Rev. Drs. Stewart and Pickard, Delegates from the Conference of Eastern British America, were introduced; also Rev. Dr. Nelles and Rev. E. H. Dewart, Delegates from the Canada Wesleyan Conference.

The Address from the Canada Conference was referred to a special Committee.

The Rev. E. H. Dewart remembered the *Guardian* and forwarded a series of racy editorials.

'All matters affecting the relationship of the Canada Wesleyan Conference to the English Conference were satisfactorily arranged. The committee received the communications and suggestions of the Canadian Delegates with great courtesy and in a most liberal spirit. A sub-committee was appointed to prepare resolutions for adoption by the Conference. These were presented by Rev. Dr. Wiseman, who explained the circumstances that had occasioned the changes.'

The ex-President presented the Report of the Committee and the Resolutions.

The preamble stated that, owing to the proposed Union with the New Connexion Church, it was necessary for some modification of their relations to the Canada Conference; therefore resolved:

1. That this Conference rescinds the Articles of Union which now subsist between the Connexion in Great Britain and the Conferences of Canada and Eastern British

America respectively, and gives to those Conferences the right to conclude such arrangements for their own consolidation into one body and for their entering into terms of union with other Methodist bodies as shall be in accordance with the doctrines of Methodism . . . and with a system of discipline which, while adapted to the altered circumstances of Canadian Methodism, shall preserve the fundamental principles of a connexional form of government.

2. The second resolution conferred on the Conferences thus separated all rights and interests the British Conference might now possess by virtue of any deeds or instruments relating to trust property.

3. The third resolution had reference to the placing of the official seal of the Conference to any application the Conference might make to the Parliament of Canada or Provincial Legislatures for the vesting of any trust property, etc.

4. The fourth was an expression of regard and prayer for the Conferences.

After brief addresses by Revs. G. Smith, W. Arthur, Dr. Rigg and Dr. Scott, the resolutions were unanimously adopted.

Dr. Punshon spoke of the love of Canada for Methodism and for the mother land; and the reverent regard in which this Conference was held. The changes were for the enlargement and prosperity of the work of God in that great country.

The Rev. A. E. Russ writes from New Westminster, Aug. 5th, 1873, of his safe return after a most delightful visit to Canada.

The Rev. James Turner also writes at the same time of his arrival, without any mishap, from dear old Canada to that western city.

The Rev. Davidson McDonald, M.D., has written several letters, telling of the journey of the missionaries across the continent and onward to Japan, where they are now, in good health and spirits, vigorously undertaking the study of the language.

'So far all the events connected with the inception of this mission have been favorable, and now, on the bluffs of Yokohama, in our "own hired house," we are preparing to preach the Word in another tongue.'

The Missionary Committee met this year in Peterborough. Anniversary sermons were preached on the 12th of October, 1873, by the Revs. Dr. Rice and E. B. Harper, M.A. The annual meeting was held on Tuesday evening, the Hon. Senator Ferrier in the chair. Dr. Wood reported an increase of 23 missions and 29 missionaries. The income for the year was $108.369; increase, $14,353. Addresses were delivered by Revs. John Gemley, C. S. Eby, J. B. Armstrong, John McDonald, Esq., and others.

Before the action of the Canada New Connexion Conference was known in England the English Conference passed resolutions against the Union, and these resolutions, with other documents, were circulated in Canada. The Executive Committee of the Canada Conference met and unanimously, save by one vote, adopted an Address to their people, in opposition to the course of the English Conference and the circulation of such documents, without the consent of the constituted courts, as "the decision of the whole matter was left by the Conference to the unbiased judgment of the November Quarterly Boards," and that such interference is in violation of the Articles of Union.

Considerable correspondence for and against Union appeared in the papers, largely a reiteration of what had been said before.

In the midst of these negotiations came the sudden death of one of the chief participants, the Rev. Samuel B. Gundy, President of the New Connexion Conference, from typhoid fever, at the age of 41 years. He was a most amiable and courteous Christian gentleman, a

devoted and effective minister, and will be painfully missed by his own and other Churches.

A strong plea is being made for the erection of a Methodist church in Ottawa worthy of the capital, W. E. Sanford, Esq., of Hamilton, being one of the prime movers.

Among the speakers at the Missionary Breakfast in Montreal were Revs. Egerton R. Young, of Norway House; Ebenezer E. Jenkins, from India; Mr. Hall, from China; Thomas Crosby, of British Columbia, and Mr. Parent, French missionary, Quebec.

The Rev. Peter Campbell, Victoria, writes very thankfully of Dr. Taylor's visit to Edmonton—his presence in the councils of the Cree, Stoney and Blackfeet Indians, and the intense admiration expressed by Scotchmen for the Doctor's sermons and lectures.

The *Provincial Wesleyan's* forecast of Union:

'There can be no doubt that an almost unanimous vote in favor of Union will be given by the Quarterly Meetings. Methodism will enter shortly upon a great organization, and a yet more hopeful destiny within this Dominion.'

Last year the New Year's muster of the Montreal Sunday Schools and their missionary contributions were so large that Dr. Douglas remarked: "In all my goings in and out among you for forty-two years I have never seen the equal of this. It is the grandest success of all." Some thought the climax was reached. But this year about 2,000 scholars brought in $3,154, exceeding the amount of last year by over $600. At the S. S. tea-meeting the next evening the Secretary, Mr. J. J. McLaren, reported a total of 300 teachers and 2,500 scholars.

The votes of the Quarterly Meetings on Union with the Conference of Eastern British America and with the New Connexion Church, received up to the close of 1873, were very decidedly in favor of both projects.

Class-meetings—

'A class-meeting revival is a prime necessity, and Toronto is consistently honoring its position in taking the van in this movement. The class-meeting—a Divine thing with a human name—providentially interwoven with the history of Methodism from its commencement, is as much needed in this century as in the last. As a *spiritual barometer* it is needed. Bunyan's Talkative colored when Faithful came "to experience, to conscience and to God." As a *soul stimulant* it is needed—"Teaching and admonishing one another in psalms and hymns and spiritual songs." As an *instrument of aggression* it is needed—"Come thou with us and we will do thee good." As a *conservator of piety* it is needed—"If we walk in the light as He is in the light we have fellowship one with another." The late John Angel James once said to a Methodist: "Class-meetings are your strength, the want of them our weakness."—H. F. Bland.

At a recent meeting of the Canadian N. C. Executive Committee a series of resolutions was adopted in reply to certain resolutions adopted by the English Missionary Committee, expressing regret that that Committee should have acted on incomplete information and without any official communication from the Canada Conference, and the hope that when all the facts are known there will be liberal concession to Canadian views.

The death of the Rev. George Scott, D.D., is announced in the English papers. Among his many services his fruitful mission to Sweden and his Presidency in the Canada and Eastern Conferences will be gratefully remembered.

A New Ladies' College.—The division of Conference opens the way for an Institution to meet the requirements of young ladies within the bounds of the Toronto Conference. It becoming known that "Trafalgar Castle" and grounds, owned by Sheriff Reynolds, Whitby, might be offered for sale, investigations were made by the Rev. J. E. Sanderson, which led to the formation of a

Joint Stock Company and the purchase of the property, after consultation with Conference authorities and many others likely to be interested. The following were appointed Provisional Directors:

Revs. Dr. Wood, Dr. Nelles, J. E. Sanderson, M.A., Wm. Scott, David C. McDowell, John Breden, Messrs. James Holden, Charles Draper, Judge Burnham, Dr. Gunn, J. B. Powell, J. H. Greenwood, Joshua Richardson, Anson Ross, Hon. T. N. Gibbs, Major Grierson, James Luke, Thomas McClung, A. F. Walbridge, Hon. R. Read, Richard Hatch, H. B. Taylor, J. B. Bickle and Ezra Holton.

A meeting of the Directors was held Feb. 17th, 1874, at which James Holden, Esq., was appointed Chairman H. B. Taylor Secretary, and a sub-committee to obtain a Charter and secure stock.

Negotiations with the Sheriff resulted in the purchase of the Castle and grounds—eight acres—for $30,000 and $5,000 in stock. The architect of this splendid building was Mr. Sheard of Toronto.

'Its dimensions—front 80 feet, depth 105 feet, with wing 55x33; basement 10 feet, first floor 16, second floor 15, third floor 12. There are fifteen towers, the main one 27x28 feet and 65 feet high. There are about seventy different apartments, the principal ones provided with fireplaces, grates, marble mantels, hot, cold and foul air flues, with valves and registers. The entrance is 16x12, vestibule 21x21, centre hall 44x18, staircase hall 30x20, with large richly-traceried glass doors, and a mammoth group of stained-glass windows at the landing—the whole forming a grand hall 105 feet long, with arches, niches, marble walls and groined ceiling. On entering, the first door to the left opens to the Library, 20x25; immediately opposite is the Parlor, same size; next, the Drawing-room, 25x50; Dining-room opposite, same size; Sitting-room, Breakfast-room, etc. Wide oak stairways, with heavy bannisters, lead to the upper flats, which are conveniently divided and beautifully finished. There is also a brick carriage-house, 50x30, with base-

ment, extensive lawn, garden and orchard—all now bought for about one-half the original expenditure.'

Stanstead—During the first year the Stanstead College had about one hundred students, of whom twenty-five were boarders.

Of Pickering circuit the Rev. Geo. H. Cornish reports:

'Three successful years; parsonage and five acres of land nearly paid for; debts on Claremont and Brougham churches paid; Mt. Zion Church removed, renovated and expenditure met; new church built at Glen Major, nearly paid for, and twenty new members added; fifteen at Greenwood—a net increase of 54.'

The Rev. R. Whiting, Chairman of the far-reaching Pembroke District, started on a northern tour Feb. 10th. 1874, the Rev. R. F. Oliver, with swift horse, cutter and robes, as his travelling companion:

'After thirty-five miles on the Government Road, we took tea with the Armstrongs and McConnells, near Point Alexander—which Revs. W. Scales, J. B. Keough, A. Doxee, W. Sanderson, and B. Rose had made their central point—held service, then three miles to Bro. Evans' for the night. The next day we reached a lumber camp in time for dinner, and had a short, earnest talk to Protestants and Catholics, with whom there should be a missionary. Ten miles over the frozen Ottawa, and we were at Mr. McIntyre's for an evening appointment. Here the river is about half-a-mile wide and over 400 feet deep. Next morning—22 below zero—we started for Mattawa, 45 miles, passed a fine mill, owned by Peter White, and a steamer waiting for summer; took dinner at a hotel kept by a Catholic, who "welcomed Protestant missionaries as he did Catholic priests, to the best in his house—'without money and without price.'" A large Bible and good books were on the table. Scores of teams were on their way with oats, pork, flour, etc. By sunset, at Mattawa, we were taken in from the storm by Mr. Bangs. In the village there are eighteen dwellings, four stores, shoe and saddler shops, axe factory, two taverns and a Roman Catholic Church. On Sunday I preached twice in a house fitted up by Mr. Bangs; Mr. Oliver in other places twenty

miles further west. The first witness in our class-meeting had been a Romanist. We spent five days visiting the families, and called on many as we returned. The extent of the lumber traffic is indicated by the 232 ladened steamers we met.'

The Quarterly Meetings of the Eastern Conference voted strongly in favor of Union.

The Hon. Edward Blake gave his opinion that the Canadian Connexion, according to the Articles of Union and the Discipline, is invested with power to control its own affairs, independently of the English Conference.

The Rev. G. Cochran writes from Yokohama, Japan, April 7th, 1874, eleven months after leaving Toronto:

'Our work is getting into shape. Dr. McDonald has just gone to Shidzuoka, where we hope to make a permanent mission. On the 29th of March we baptized our first converts—one of them my teacher. He came to me in the beginning of the year, accepted the truth heartily, and I believe has entered into the liberty of the children of God. The other is a young man, who has been with me about five months, and I believe he is truly converted. We conducted the baptismal service in the Japanese language—the first Methodist baptism in Japan. Dr. McKay and colleague, of the Methodist Episcopal Mission, present by invitation, assisted in the Communion. I expect to remove to Yeddo when my year is up. A Japanese gentleman there, who has a large school, invited me to preach in his house, and every Sabbath morning I find thirty to forty young men, able to understand English spoken slowly—a great opening.'

Dr. McDonald writes from Yeddo, March 25th, 1874:

'Next Monday Mrs. McDonald and I expect to start for Shidzuoka, the Capital of the Province of Surunya, a city of about 60,000, about a hundred miles from Yokohama. I go as a missionary, and by invitation, to take charge of a school, on reasonable salary. There is also the prospect of hospital service. There are other circumstances of which you will be informed later.'

The Rev. E. R. Young writes from Beren's River,

April 22nd, 1874, telling of his safe arrival after nearly a month of travel, from Ontario.

'How four dogs can draw sticks of timber thirty to forty feet long is a mystery to me; but my gallant team —two St. Bernards and two Newfoundlanders—seem to think it sport. We have thirty-two dogs at work. You would hardly know the missionary, dressed in a leather shirt, blue leggings, moccasins and sash. My home is in a little mud-and-log cabin, with an Indian family. My bed is a buffalo robe and blanket; my food, whitefish and flat cakes. I am glad I brought the two dogs given me by kind friends. It cost a good deal to get them through, but they have been worth more already in the work they have done. We call the new mission after an honored Montreal name—Ferrier. It breaks the long distance of four hundred miles between Winnipeg and Norway House, and meets the wants of many whose Macedonian cries have been calling for years. It is the gateway to a glorious mission in the rear, three hundred miles wide by five hundred long. About fifteen were at our first sacramental service. These Indians, the Saulteaux, seem to be a band of the great Ojibway nation. Bro. Semmens has reached Norway House, and will soon go on to Nelson River. Br. Ruttan is struggling with financial burdens, and must have help.'

May 2nd, 1874, the Rev. John McDougall writes:

'At Bow River we have succeeded very well, considering the extreme lateness of our arrival last fall. I have built a temporary meeting-house, larger than the one in Victoria, and have got out timber for a schoolhouse and parsonage. Lumber is very dear, flour nearly double what it was a few months ago and other things in proportion. The magnificent Bow River Valley, the garden of the North-West, is wholly occupied by the natives, among whom are some of the most numerous and warlike of the savage tribes that roam over the Saskatchewan plains.'

The New Connexion Conference opened in Milton on the 25th of May, 1874. In consequence of the death of the President, the Rev. S. B. Gundy, the ex-President, Rev. Wm. Williams, took the chair. About one hundred

and twenty ministers and laymen, duly accredited, were present. Great interest was felt in the election of the President, as an index of Union feeling. The Rev. J. Medicraft, General Superintendent, was the nominee of the Anti-unionists, and the Rev. David Savage of the Unionists. Mr. Savage received ninety-four votes and Mr. Medicraft twenty.

The Special Committee reported:

"Whereas a majority of the Quarterly Meetings have adopted the basis of the proposed Union, submitted by our last Conference;

"Resolved—That this Conference hereby ratifies and adopts the Basis of Union, provided that an interpretation of the twenty-third clause in the Basis of Union be approved by the Wesleyan Conference, viz., Any act of the General Conference, affecting the rights and privileges of the Annual Conferences, shall become law only when it secures a majority of two-thirds of the members of the General Conference who may be present and vote thereon; provided also that such act be not disapproved by a majority of the next ensuing Annual Conferences; also that a respectful statement, by deputation or otherwise, of the whole case be submitted to the English Conference, soliciting their approval of our action; also that a deputation be appointed to the next Wesleyan Conference, soliciting their approval of our interpretation of the twenty-third clause."

The motion was adopted, with only one dissentient.

The Rev. Wm. Williams and Mr. Robert Wilkes, M.P., were appointed Delegates to the English Conference.

At the Convocation of Victoria University the Baccalaureate sermon was preached by the Rev. Dr. Ryerson. A lecture was given by the Rev. Dr. Taylor on "The Great Lone Land." Dr. Haamel has proved a valuable addition to the faculty. The Theological Department is in successful operation; and over $30,000 has been added to the Endowment Fund.

CHAPTER XXIII.

1874.

UNION ARRANGEMENTS ACCEPTED.

Conference, Hamilton—Annual Conferences—Campbell—Crosby—Basis Adopted—Carman—Deaths—Whitby—Book Concern—Edmonton—Warner—Goldwin Smith—Wiseman.

The Wesleyan Methodist Conference was opened in the Centenary Church, Hamilton, June 3rd, 1874.

President—Rev. Samuel D. Rice, D.D.; Secretary, Rev. Edward B. Ryckman, M.A.

The names of laymen elected to Conference by Quarterly Meetings were reported.

Into full connection—Nathan Austin, Wm. H. Cairnduff, Wm. Craig, Orrin German, Robt. H. Hall, Richard G. James, John E. Lanceley, John J. Leach, Henry M. Manning, Charles E. McIntyre, Joseph Odery, Austin Potter, Thomas H. Patchell, Wm. Pyke, Th. J. Reid, Charles Smith, James Simpson, John C. Stevenson, Alex. Thibaudeau, Christopher L. Thompson, James Turner Reuben Toye, Albert J. Van Camp, Wm. Walsh, Coverdale Watson.

Rev. John G. Manly was received from the Congregational Union, and George A. Gifford from the Primitive Methodist Church.

Thirty-six young men were received on trial.

Died—George Sexsmith, Feb. 22nd, 1874, aged 39 years.
George Goodson, May 14th, 1874, aged 64 years.
George McIntyre, May 17th, 1874, aged 27 years.
Noble F. English, May 23rd, 1874, aged 53 years.

Book Steward—Samuel Rose.

Editor—Edward H. Dewart.

Editor of S. S. Publications—Wm. H. Withrow, M.A.

Delegates from the New Connexion Conference, Revs. James McAllister, David Savage, Wm. Tindall, Geo.

Buggin and J. Mitchell, Esq., were introduced. After their addresses a Committee was appointed to consider certain modifications in the Basis of Union. Concurrence in the request presented by the Delegates was approved by the Committee and adopted by the Conference.

A session was held on Monday evening for the reception of Delegates.

A deputation from Whitby—Messrs. Aaron Ross, Judge Burnham, W. Couthard and Rev. J. E. Sanderson —was introduced and presented a Memorial in regard to the projected Ladies' College at Whitby. The Memorial was referred to a committee, who reported:

1. We recommend the Conference to grant the prayer of the memorialists, accepting the College as a Connexional Institution, extending to it the confidence and patronage of the Conference, but without any financial responsibility.

2. That the College be placed under the special supervision and patronage of the Toronto Conference, with such authority to appoint Officers and Visitors as may be granted from time to time by the General Conference, in accordance with the Charter and by-laws of the College.

The Report was adopted by the Conference.

The Directors having requested the sanction of the Conference to their appointment of the Rev. J. E. Sanderson, M.A., as Principal, the request was concurred in, and he was also appointed Moral Governor.

The Rev. E. B. Ryckman, M.A., was appointed Governor of the Educational Institute at Dundas; the Rev. Wm. Hansford, Governor of Stanstead College; and the Rev. Allan Bowerman, M.A., Governor of the new Institute in Manitoba.

The total value of church and parsonage property was about $3,300,000.

The Address of the Eastern Conference was read.

Arrangements were made for the several Annual Conferences to meet at the rising of Conference to organize, according to decision of last Conference.

It was agreed that the London Conference should meet on the first Wednesday in June; the Toronto Conference on the second Wednesday in June; and the Montreal Conference on the third Wednesday in June.

The Conference closed at 4.30 o'clock Thursday.

The Toronto Conference met in the John St. Church. The Rev. Dr. Wood was elected President, and the Rev. John Shaw Secretary.

The Conference of the Wesleyan Methodist Church having accepted the Ontario Ladies' College, Whitby, as an Institution in connection with our Church, and having commended the College to the patronage and supervision of the Toronto Conference, therefore,

Resolved—1. That this Conference, highly appreciating the liberal and successful efforts already made towards founding the Institution, and believing the project well calculated to meet our increasing requirements in female education, accept the trust of such patronage and supervision, and commend the College to the confidence and generous support of our people.

2. That the Revs. Dr. Nelles, E. H. Dewart, and W. H. Withrow, M.A., be appointed Visitors to the College.

Representatives to the General Conference were elected. The next meeting of the Toronto Conference to be in Picton, on the second Wednesday of June, 1875.

The London Conference met in the King St. Church. The Rev. John A. Williams was elected President, and the Rev. James Gray Secretary.

Delegates to the General Conference were elected.

The Montreal Conference met in the Centenary Church. The Rev. James Elliott was elected President, and the Rev. Wm. Scott Secretary.

Delegates to the General Conference were elected.

The first session of the Stanstead College has been a decided success, and gives good promise for the future. The stock subscriptions have reached $37,000. The Rev. A. Lee Holmes, M.A., was reappointed Principal.

Conferences.	Circuits or Missions.	Ministers.	Members.
Toronto	185	284	27,922
London	159	229	26,699
Montreal	152	183	18,946
	496	696	73,567

Of the ministers, 75 are superannuated, 23 are supernumerary, and 130 are on probation.

The closing exercises of the Wesleyan Collegiate Institute, Dundas, were highly satisfactory.

The Rev. Peter Campbell, writing from Victoria, April 1st, 1874, mentions the arrival of the winter packet with the first news since the previous August:

'The richly ladened *Guardian* is like the coming of an old friend to tell of all that was going on in Church and State. After a five months' hunt, many of our Indians are short of provisions and have removed to places where fish can be caught. Their roving habits are not favorable to mental or moral improvement, and the dissipations of the chase prove fatal to spiritual progress. Many contemplate moving to Beaver Lake, about fifty miles, where buffalo and timber are more abundant. The low temperature of the Saskatchewan does not ensure the safe ripening of the crops. My trips to Whitefish Lake were very difficult on account of snowdrifts, but we found attentive hearers.'

The Rev. Dr. McDonald writes from Shidzuoka, May 19th, 1874, giving interesting particulars of his hundred-mile journey over mountains and rivers, among people full of curiosity, and of the pleasant quarters in which he and his wife found a new home.

The Rev. Thomas Crosby, writing from Port Simpson, July 2nd, 1874, gives interesting particulars of his return journey from Ontario, preaching at many places on the way, spent a week at the "blessed camp-meeting," Chilliwack, and reached home on the last of June. He was soon busy selecting a site for new mission premises, cheered by the hearty co-operation and bright expectations of his people. They brought blankets, guns and money, as willing offerings, to the amount of $560.

"Now I think our friends in Canada will help these people, so willing to help themselves. Had we half-a-dozen men of the right stamp, with real missionary souls, we could give them plenty of work."

The adjourned New Connexion Conference met in Milton, Aug. 12th, 1874. The Delegates—Rev. Wm. Williams and Robert Wilkes, Esq., M.P.—reported that the English Conference had withdrawn its opposition and consented to the Union. The Conference then adopted the Basis of Union without opposition.

Delegates were elected to the General Conference. The consummation was celebrated by a tea-meeting in the Wesleyan Church.

The Rev. W. M. Punshon, LL.D., was elected President of the English Conference. The Rev. A. H. Reynar, B.A., son-in-law of the President, was introduced and addressed the Conference.

The Rev. W. H. Withrow, M.A., presented a series of suggestions in regard to the publication of a Monthly Magazine.

The Missionary Committee met in Oshawa on the 18th of August. Sermons were preached by the Rev. James Elliott, President of the Montreal Conference, and the Rev. J. A. Williams, President of the London Conference.

The Anniversary Meeting was held on Tuesday evening, with James Gooderham, Esq., of Streetsville, in the

chair. The Report read by Dr. Wood showed that there were 161 domestic missions in Ontario and Quebec, besides missions to the French, Germans, Indians of the North-West, and in Japan.

Dr. Taylor presented the financial statement showing an income of $118,690, an increase of over $10,000, in which was an offering of $2,200 from an anonymous friend in Quebec. The income did not meet the expenditure by $5,000.

At the General Conference of the Canada Methodist Episcopal Church, at Napanee, the Rev. Albert Carman, D.D., President of Albert College, was elected Bishop.

The Committee on Union reported the steps taken since the appointment four years ago, referred to the Union almost consummated between the Wesleyan and New Connexion Churches, and recommended that negotiations be continued. The Revs. James Gardiner and Michael Benson were appointed Delegates to the General Conference, meeting in Toronto, Sept. 16th.

Many Canadians read with grief the following:

"We regret to announce the severe illness of Mrs. Phoebe Palmer, well and favorably known for her evangelistic labors, in connection with her husband, Dr. Palmer. Her case has been critical for several days, and at this writing, Sept. 7th, 1874, she is apparently very near to the closing moments of her precious life, surrounded by devoted friends."—*N. Y. Christian Advocate.*

On the 3rd of Sept., 1874, His Excellency Lord Dufferin, the Governor-General, and Lady Dufferin, visited the Ontario Ladies' College. They were received by the Officers and Directors, who presented an Address, to which the Governor-General replied, speaking in highest terms of the costly mansion secured, the noble purposes to which it was to be devoted, and wishing the promoters great encouragement in their work.

On the 15th of September, the College was formally

opened. Congratulatory addresses and music filled up the evening. About fifty boarders and twenty-five day pupils were soon enrolled and prospects augured well for future success.

The Delegates appointed to General Conference by the Toronto, London, Montreal, Nova Scotia, New Brunswick, Newfoundland and New Connexion Conferences met in the Metropolitan Church, Toronto, at 10 o'clock on Wednesday, Sept. 16th, 1874. Hon. Judge Wilmot, ex-Governor of New Brunswick, was appointed Chairman, pro tem., and the Rev. A. Sutherland, of Montreal, Secretary. After devotional exercises the names of the Delegates appointed were called, and a large majority found to be present. On the third ballot the Rev. Dr. Ryerson was elected President, he having 89 votes, Dr. Rice 64, and Dr. Douglas 7. Dr. Ryerson ascended the platform amid repeated cheers. The Rev. D. D. Currie was elected Secretary, with Rev. Wm. Scott and B. Hopkins, Esq., as Assistants.

The President addressed the Conference, briefly referring to the past and the accomplishment of his desire in seeing a General Conference composed of ministers and laymen in equal numbers.

A Committee was appointed to draft rules of order.

The Rev. Gervase Smith, M.A., Representative of the English Conference, and his companion, the Rev. W. H. Cornforth, and the Rev. Thomas Sargeant, D.D., of the United States, were introduced.

A Committee on Nominations was ordered.

A Document, authorizing the formation of the present Conference, was inserted in the Minutes.

The Committee on Nominations reported.

A tea-meeting was given on Friday evening as a welcome to the Delegates. The evening was spent in most delightful and auspicious fellowship.

On Sunday Bishop Peck, Rev. G. Smith, and other

strangers occupied city pulpits. On Monday Bishop Peck gave a most brotherly and sympathetic address. The Rev. Thomas Sargeant, representing the M. E. Church, South, was received.

Much time was necessarily spent in reorganizing the Educational, Missionary, Publishing, and other general interests of the Church.

Many Memorials and Reports of Committees passed under careful revision, in earnest endeavor to harmonize and consolidate the diverse elements. With general unanimity, "The Methodist Church of Canada" was accepted as the name.

A Committee was appointed to compile a new Hymn Book.

The first Wednesday in September, 1878, was appointed as the time for the opening of the next General Conference; and the same date in every fourth year thereafter.

The Rev. Dr. Douglas was elected Vice-President. The Rev. J. H. Robinson, of the English New Connexion Church; the Rev. George Young, and the Rev. Geo. McDougall were introduced.

Much time was given to Reports on Discipline, the Course of Study, etc.

A Committee was appointed on Union with other Methodist Churches.

In regard to Ontario Ladies' College it was provided that the Executive of the General Conference should appoint the Clerical Directors.

The Rev. Dr. Ryerson was appointed Delegate to the English Conference. The Rev. S. Rose was appointed Book Steward in Toronto, the Rev. A. W. Nicholson Book Steward at Halifax, and also Editor of the *Provincial Wesleyan;* the Rev. E. H. Dewart, Editor of the *Christian Guardian,* and the Rev. W. H. Withrow, M.A., Editor of the S. S. Periodicals. The Rev. Dr. Wood

was appointed Missionary Secretary, the Rev. A. Sutherland Assistant, and John McDonald, Esq., Lay Treasurer. Montreal was chosen as the next place of meeting. The Conference closed on Friday evening, having been sixteen days in session. A full account of the deliberations and legislation was published in the Minutes.

The organization of a General Conference, the introduction of laymen into all Church Courts, and the adaptation of rules and regulations to such greatly changed circumstances demanded and received the gravest consideration and wisest counsels. The dropping of the name "Wesleyan" was regretted by many, but it opened the way for future Unions. "Methodists" was the designation accepted by Wesley himself, the name found in the Poll Deed, on the Minutes of the English Conference, and in the Hymn Book. "Wesleyan" was a later addition, and too restrictive for Canadian amalgamations.

The brotherly frankness which marked the deliberations, the ability and interest of the laymen, the great accession of legal and judicial experience combined in wonderful ways in the development of a complicated but harmonious system. While the results attained are regarded as in the highest degree satisfactory by those immediately charged with their elaboration, assurance is given of general and hearty acquiescence by the people and of great spiritual progress in years to come.

The newly-elected Editor of the *Canada Christian Advocate*—the Rev. Samuel G. Stone—speaks:

"Upon the question of a united Methodism for this Dominion, we shall carry out our personal convictions, entertained before we came to this office, which agree with the expression of the highest Council of our Church: 'That a proper and just Basis of Union between ourselves and other Methodist bodies in Canada should be prayerfully and candidly sought.' At the

same time we shall feel it our duty to sacredly guard those principles to which we have so long adhered."

A Correspondent of the above paper says:

'By all means let us follow the example of the Presbyterians, who are this very week in Toronto giving the finishing touch to their Union. I do not know that the difficulties in our way are greater than they have surmounted; and surely no one can doubt that a Union would be economy in time, men and money.'

The Rev. James C. Seymour writes:

'From every quarter comes intelligence of marked success resulting from the consummation of Methodist Union. Already in many places great spiritual benefit has resulted; in others union missionary meetings have been held, with greatly increased contributions.'

Mr. John P. Roblin, of Picton, elected to General Conference, was unable to attend owing to failing health, He died at the age of seventy-five years, and his funeral, Nov. 15th, 1874, was very largely attended.

Several Conference Executive Committees have been considering the great connexional interests intrusted to their oversight, and devising plans for aggressive work. The year 1874 closed with evidences of general prosperity and with the seal of divine approval upon the multiplied and extending operations of the Methodist Church.

The year 1875 witnessed the harmonious blending of three branches of Methodism—the Wesleyan and New Connexion of Canada, and the Wesleyan Church of Eastern British America, under the new name, "The Methodist Church of Canada." Two of the church papers are also merged in one, and will henceforth appear as the *Christian Guardian* and *Evangelical Witness,* under the joint editorship of the Revs. E. H. Dewart and David Savage, who express the hope 'that the two streams, flowing thus far in separate channels, but now united as one river, with wider sweep and mightier volume, will spread life and fruitfulness along its course.

The Missionary contributions brought in by the Methodist Sunday School scholars of Montreal on New Year's morning, 1875, amounted to over $4,000.

Mr. Robert Campbell, of Montreal, widely known and highly esteemed in social, religious and business life, died Jan. 2nd, 1875.

The death of Mrs. David Torrance, one of the foremost Christian women of Montreal, and also that of Mrs. Thomas Kay, a helper in all good work, will be deeply regretted.

Very appreciative reviews of *"Catacombs of Rome,"* by the Rev. W. H. Withrow, M.A., have appeared in the *London Quarterly Review* and the *Bibliotheca Sacra.*

Whitby, Jan. 30th, 1875—

'It may answer many enquiries and afford satisfaction to stockholders and patrons of Ontario Ladies' College to say that thus far our expectations have been surpassed. We have already enrolled eighty pupils, of whom fifty are boarders. . . . Our staff of teachers is complete, and they are doing thorough work. By daily visits of friends from far and near, our buildings and the accommodations we offer are becoming known. The stock list is over $40,000, and payments come in promptly. We are thankful to be able to report encouraging progress.'—J. E. Sanderson.

The Rev. George Young writes:

'I have just returned from a trip with dog sleds to the missions of the north, travelling 1,200 miles in six weeks, camping in the snow twenty-three nights, forty below zero, or more. The thermometer at Oxford House would mark no lower, but another registered 58. My Indians had cheeks and ears frozen. I had a shawl over mine, and after three days under the doctor's care, I am better.'

The Rev. Lewis Warner, appointed at the last Conference to the Saskatchewan, and to take charge of the District during the absence of the Chairman, writes from Edmonton House, Jan. 11th, 1875:

'We left Toronto on the 11th of July and sailed from

Sarnia the same day. After a favorable voyage through the great lakes, we received a hearty welcome at Winnipeg from the Rev. George Young, who is doing a great work in Manitoba. Our trail pased through Portage la Prairie, where we found Bro. Fawcett and family in their new parsonage. Their cheerful greeting made us almost forget that we were in a land of strangers, two thousand miles from home. The journey to Edmonton was tedious—74 days and nights—the low lands and marshes flooded by unusual rains. Heavily ladened carts broke down; even our new wagons needed much repairing. Two horses strayed and could not be found. We had yet 750 miles before us, and half the distance, not a house. Every available horse and ox belonging to our party of forty carts was in use, so we had to depend on worn-out horses for hire all the way up. At one place our trail led directly through a large pond or lake. Our guide said there was no alternative, so in we went. The foremost horse began to sink in the mire, and, plunging, went under. With difficulty he was detached from the wagon and swam ashore. The horse I drove was soon in the same predicament, and had to be released from the buckboard. There in the middle of the lake we were left, but in time were helped through. The streams were all unusually swollen, and forcing the poor horses and oxen into them was difficult; the exit up the steep banks even more so. Amid prairie fires we had narrow escapes and lost some things of much value. Through August the heat was intense. In September and October the nights were cold, with one severe snowstorm. The country from Western Minnesota to the Rocky Mountains is the finest tract of land on this continent. We all arrived safely at our places of destination. Mr. Hardesty, Chief Factor at Edmonton House, gave us a hearty welcome. The missionaries of former years have done a great work. Their kindness to the Indians prepared the way for the Anglo-Saxon race, and ensured loyalty to the British Crown. All the brethren attended District Meeting. The state and needs of the missions were carefully considered, and we trust the requests will be granted. Notwithstanding the extreme cold, our Quarterly and Missionary meetings were seasons of great interest. A missionary offering of $245

from these poor people! The two or three hundred Indians at Whitefish Lake subscribed $120. They have an interesting Sunday School, superintended by Miss Barratt, of Orono, and a day school of over 60 children, among them two sons of the missionary, Rev. H. Steinhaur, whom he is most anxious to send to Victoria College, in the hope that they will become missionaries. Our church is now lighted with a beautiful chandelier, lamps and oil, sent by John McDonald, Esq., of Toronto. Two beautiful stained-glass windows have been received —one from Jos. McCausland, Esq., of Toronto, for the church at Edmonton; the other from R. Lewis, Esq., of London, which will be placed in the Bow River Church. For all these gifts our Indians send most hearty thanks. Of other places I hope to write in due time.'

Ontario Ladies' College—

'The magnificent hall and suite of rooms in the second flat were for the first time opened to a public audience, and were thronged with an audience eager to hear Prof. Goldwin Smith's lecture on England. Sheriff Reynolds presided, encircled by officers and teachers of the College, ministers, visitors, and a brilliant array of some hundred young ladies. A few pieces of music by Mr. Torrington and his finely trained pupils were highly applauded. Strangers from Toronto, Hamilton, Cobourg, and other places seemed greatly delighted.'

Amalgamation in Owen Sound—

'The New Connexion congregation here and ours arranged to come together next Sabbath. To celebrate the union a tea-meeting was held, and about $5,000 subscribed towards building a suitable church.'—J. G. L.

A Japanese convert—

'When Nee Suna returned to his people, his aged father bowed and wept for joy. His revered mother threw her paper gods into the fire. Old acquaintances flocked in to hear his story. Even the priests gave him audience in a Buddhist temple. So also did the magistrates, and he writes: "I find all ready for the Gospel."'

The Wesleyan and New Connexion congregations, of Aurora, have decided to unite in the Wesleyan Church and sell the old one.

The need of prohibitory liquor legislation has been much discussed of late, and petitions with about half a million signatures were sent in to Parliament. In the House of Commons a Committee was appointed to consider the matter.

A Convention of Primitive Methodist Ministers, recently held in Toronto, considered the following topics:

1. The numerical and financial position of our Church in Canada, past and present.
2. The geographical position of our Church.
3. The distinctive features of Methodism in Canada.
4. Are we justified in expending our means and energies for the further prosecution of Church work in Canada, as a separate denomination?
5. Canadian Methodism—its claims.

'Very full statistics were given of money expended, the resources and present membership of the Church. No attempt was made to adopt a decision for or against Union, but there was no mistaking the strong current of fraternity and its direction.'

Tristram Bickle, Esq., of Hamilton, 'died on the 23rd of April, 1875. For sixty years he had been a member of the Methodist Church, and, like the late Edward Jackson, was regarded as one of the representative men of the city.'

Peter Pearse, Esq., of Norwood, 'was born in Cornwall, England, Feb. 12th, 1812, and in 1835 came to Canada with his parents, who settled in Asphodel. From his conversion in 1841, he was a faithful member of the Methodist Church in many official positions. His intelligence and abilities were shown in his public services as Magistrate, Warden, etc. He died in Norwood on the 12th of May, 1875.'

The Editor of the *Christian Guardian* and Dr. Nelles, appointed by the Conference as Visitors to Ontario Ladies' College, spent a day examining into its condition, and reported:

'It is too much to expect that any such Institution should spring into existence so fully equipped as to preclude improvement. But considering that the College was first opened last fall, that it has now sixty boarders

and forty-seven day pupils, and that the receipts will more than meet current expenses, the success exceeds our expectations. Much credit is due to the untiring energy of the Rev. J. E. Sanderson, M.A., both in securing the subscription of stock, the purchase of the property, and the measures by which its present position has been attained. The situation is beautiful and healthy. The buildings are capacious, well ventilated and surrounded by extensive grounds. The teaching appears to be conducted with ability and efficiency. Mr. Torrington is Director of the musical department.'

Wesley College, Winnipeg.

CHAPTER XXIV.

1875.

HARMONIOUS CO-OPERATION.

The Conferences — Appeal — Corson — Camp-meetings—Ontario Ladies' College — Lucas — Convention—Grimsby—Lindsay—Quebec—Belleville—Barrie District — Union — Winnipeg — French Missions — Miller — Montreal, McDougall, Young, Meacham, Algoma.

Under new arrangements the number of Conferences is increasing and our notice of each will necessarily be brief.

The London Conference is first on the list, meeting in London on the 2nd of June, 1875.

President—Rev. John A. Williams.

Secretary—Rev. Wm. Williams.

Into full connection—John Turner, John Robins, Thomas E. Morden, B.A., Reuben Millyard, Wm. J. Maxwell, Henry E. Hill, Henry Berry, James Mooney, Geo. W. Calvert, Jabez Edmonds.

Total number of members, 32,787; increase, 2,017.

The harmonious blending of ministers previously in separate churches was delightful.

Eight brethren had died during the year:

William Hay, Sept. 3rd, 1874, aged 43 years.

Joseph Reynolds, Oct. 16th, 1874, aged 64 years.

John Hutchinson, Nov. 4th, 1874, aged 78 years.

Charles Freshman, D.D., Jan. 4th, 1875, aged 55 years.

James Armstrong, Feb. 9th, 1875, aged 59 years.

Henry Kellam, April 23rd, 1875, aged 38 years.

Robert Reynolds, May 23rd, 1875, aged 28 years.

Richard Lyle Tucker, May 23rd, 1875, aged 48 years.

The work of the Stationing Committee was successfully accomplished and a place found for every man.

1. Antliffe, J. C. D.D.
2. Mrs. J. C. Antliffe
3. Burwash, John, LL.D.
4. Woodsworth, Jas., D.D.
5. Sutherland, D. G., D.D.
6. Shaw, W. I., LL.D.
7. Williamson, J. S., D.D.
8. Campbell, Rev. Th. M.
9. McBride, Mr. Wm.

The Toronto Conference was held in Picton, commencing on the 9th of June, 1875. The town is pleasantly located by the beautiful Bay of Quinte and has interesting Methodistic reminiscences. In this region our first Canadian itinerants began their labors, won their first trophies and built the earliest sanctuaries. Here, while the town bore the earlier name of Hallowell, was organized in 1824, the first Canadian Conference. The only member of this Conference who attended the first is the Rev. Dr. Green. Here also, in 1832, the movement was initiated for union with the British Conference; and here the Toronto Conference holds its first session after union with the New Connexion Church.

The Rev. Enoch Wood, D.D., was elected President—his tenth election to that high office—and the Rev. John Shaw Secretary.

Dr. Wood gratefully acknowledged divine direction and blessing in our Ecclesiastical progress and congratulated his brethren on the bright outlook before them.

The Rev. George Douglas, LL.D., Vice-President of the General Conference, was introduced.

The following young men were received into full connection—Edward F. Goff, Adam Glazier, William G. Howson, George J. Bishop, Joseph R. Gibson, Isaac N. Robinson, John Hart, Wm. Buchanan, Arthur B. Hames, Wm. H. Cook, Samuel Salton, John W. Cathcart, John Semmens, John Walton, Wm. V. Sexsmith.

Twenty-three candidates were received on trial.

Died—Edward Harris, Oct. 9th, 1874, aged 41 years.

John Lever, April, 1875, aged 73 years.

Joel Briggs, May 1st, 1875, aged 48 years.

Members reported, 31,743; increase 3,800.

Educational statistics—Two Universities, with 229 students, in Arts, Law and Medicine; 3 Theological

Schools, with 80 students; 6 Academies for boys, with 430 students; 7 Academies and Colleges for girls, with 750 students.

The ordination and other services were largely attended and heartily enjoyed.

The Montreal Conference assembled in Sydenham St. Church, Kingston, June 16th, 1875.

President—Rev. James Elliott; Secretary—Rev. Wm. Scott.

Into full connection—Wm. Knox, Wm. F. Perley, J. E. Werden, Wm. Austin, Henry W. Knowles, Wm. Timberlake, A. Lee Holmes, M.A., John W. Clipsham, Francis De Long, John R. Fowkes, John Syvert, Edward De Gruchy.

Died—Brock Rose, June 20th, 1874, aged 39 years.
Thomas Atkinson, Dec. 29th, 1874, aged 50 years.

The Rev. Michael Fawcett was introduced and gave an account of his work in Manitoba.

A message of congratulation was sent to the Presbyterian General Assembly on the completion of their union.

The Nova Scotia Conference opened in Halifax, June 10th, 1875. President—Rev. Alex. W. Nicolson; Secretary—Rev. Robert A. Temple. About seventy ministers, thirty probationers and candidates attended.

Died—Charles DeWolfe, D.D., June 9th, 1875, aged 60 years.

The New Brunswick Conference, in St. John, was attended by about seventy preachers. President—Rev. Duncan D. Currie; Secretary—Rev. Robert Duncan.

Died—Stephen Humphrey, M.A., April 16th, 1875, aged 46 years.

The addresses and sermons of the Rev. Dr. Ryerson, Delegate to these Conferences, were highly appreciated.

The Newfoundland Conference was held in St. Johns,

President, Rev. Thomas Harris; Secretary, Rev. James Dove. Increase of members, 600.

By a law, taking effect July 1st, 1875, the Protestant Boards of Education, Newfoundland, were dissolved, and the Government grants made to the Denominations. This is contrary to Methodist views, but to insure the efficiency of Methodist Schools the Conference appointed the Rev. Geo. S. Milligan, M.A., to their oversight. A request was forwarded to the Board of Missions that Mr. Milligan be also appointed Superintendent of Missions in the Island.

The Rev. Dr. Wood left on the 9th of July for Winnipeg, and the Rev. George McDougall for Edmonton.

The corner-stone of the new Dominion Church, Ottawa, was laid by W. E. Sanford, Esq.

The Sunday School in Charlottetown, P. E. I., has volunteered to support the new mission to be opened at Bow River, to the extent of $1,000 a year.

The missionary treasurers issued an earnest appeal for a large increase in contributions to meet the rapidly increasing demands.

The Missionary Board of the Canada Methodist Episcopal Church requested the Rev. James Gardiner to visit Manitoba during the summer and arrange for the opening of a mission.

Rev. Robert Corson writes:

'It is fifty-one years since I was appointed to the Dumfries Circuit. The circuit was new—only 120 members. But I had labor enough. There were eighteen appointments. Eighty members were added to the Church the first year. I received $120. But changes have taken place. Instead of one preacher, there are now twelve, and nine circuits with some splendid churches. Our union with the British Conference in 1847 was a great success. Our union with the New Connexion will be a blessing to both churches. Our Episcopal brethren are clinging to the Presiding

Elder system, but when they unite with us they may think differently.'

Camp-meetings were held at Grimsby, Nelson, Christian Island, Parry Sound, Bond Head, Oneida, Oakwood, Maitland, etc. The Indians of Christian Island subscribed about $150 to provide bread and meat for their people coming from other missions.

A revival movement spread for several weeks in Sydenham, near Owen Sound, enlisting Presbyterians, Baptists and Methodists.

Clement Lucas came from New Brunswick to Upper Canada in 1807 and settled at Wellington Square, where he died at the age of 93 years. His son, Capt. John Lucas, father of the Rev. D. V. Lucas, was born at St. John, N.B., May 20th, 1800, was married to Elizabeth Young in 1823. They joined the Methodist Church in Nelson the next year and continued members while they lived. Mrs. Lucas died in 1865 and Mr. Lucas in 1875—both being held in the highest esteem for Christian fidelity.

A Prohibition Convention was held in Montreal Sept. 16th and 17th, 1875, attended by over 300 Delegates. The Hon. Mr. Vidal, G. W. Ross, M.P.; Hon. Malcolm Cameron, Mrs. Letitia Youmans, and Hon. Neal Dow were among the prominent speakers. A series of resolutions was adopted urging entire prohibition of the manufacture, importation and sale of intoxicating liquors.

The Rev. James Caughey writes from New Brunswick, N. J.:

'My health is permanently impaired—the result of hard work and badly ventilated churches, particularly in England. Pen and pulpit I have had to resign. Holiness to the Lord! Oh, what a paradise!'

Extensive improvements were completed for the camp-meeting at Grimsby. 'The Rev. G. R. Sanderson was in the chair and the services were begun on the 26th of August. Taking as his text—"In the name of

our God we will set up our banners," the Chairman preached an appropriate sermon. On Friday hundreds arrived by trains and private conveyances, filling every cottage and tent. Over one hundred and twenty professed conversion. During the next year over a hundred cottages will probably be built on the grounds, and more than a thousand dollars be spent in building a pier and other improvements. Nearly all the lots have been sold and twelve acres additional purchased at a cost of nearly $5,000. Great credit is due Noah Phelps, Esq., of St. Catharines, the energetic President, and John B. Bowslaugh, Esq., of Grimsby, for the wisdom and skill that have made the Ontario Camp Ground an acknowledged success.'—John Ridley.

Other Camps—

'We recently attended two Indian camp-meetings—one with the Oneidas and Onondagas, under the charge of Rev. Wm. Cross; the other with the Ojibways, Munceys and Delawares, under Revs. Cosford and Tucker. As they speak different languages, the meetings, though not a mile apart, were held separately and in succession. At the first the attendance was small at the beginning; but on Saturday the Indians gathered in, repaired their old tents, built new ones and were cheered by the coming of many from the Grand River and other places. Messrs. Dupont and Smith, with some of their people, came from the United States and gave valuable assistance. On Monday evening about thirty were forward, seeking mercy.

'The closing on Tuesday morning was a time of deep emotion and hallowed interest. Oh that we could have understood the language in which they spoke their happy experience! Whites and Indians bowed together to receive the Communion from our venerable Indian brother, Rev. Abraham Sickles.

'The Lindsay Financial District meeting showed signs of vigorous progress, under the energetic Chairman, Rev. Charles Fish. Lindsay is planning for church extension; Omemee is aiming at a new and commodious church, and enlargement of the parsonage; Oakwood is wiping off a debt of $1,000 on the parson-

age; Dunsford is preparing for a new parsonage and church sheds; Fenelon Falls is clearing off a parsonage debt; Woodville is contemplating two new churches; Bobcaygeon is ambitious of circuit status and a five-thousand-dollar church; Coboconk is eager for improvements; Cannington intends freeing the parsonage from debt; Beaverton, Minden, and Haliburton are determined to keep pace with other parts of the District. The Oakwood camp-meeting was in progress and the meeting proved mutually helpful.'—John Wesley Savage.

The Quebec Financial District Meeting was held at Sawyerville. 'The opening meeting, Tuesday evening—the Chairman, Rev. Henry F. Bland, presiding—was for the consideration of evangelistic work. The topic was introduced by Rev. John Scanlon, after which laymen and ministers took part in free, earnest and profitable discussion. The missions on this District are so closely hemmed in by Romanism that extension is difficult and missionary grants a necessity. A Class Leader's Convention was held on the second evening, with good attendance and deep interest. Wm. Sawyer, Esq., M.P.P., opened the subject and was followed by Mr. Orr, Registrar of the County, and others. All felt that the meeting was not for financial interests only but as "a season of grace and sweet delight" also.'

The new M. E. Tabernacle in Belleville will cost about $30,000, half of which is provided for.

The Goderich District Sunday School Convention was held at Seaforth. Rev. Ch. Lavell gave the opening address. The first topic—"What the Sunday School is for and what it has accomplished."—was presented by the Rev. James Caswell. "The organization and management of the Sunday School" was introduced by Rev. F. E. Nugent. The evening and the next day were very profitably occupied by lessons, addresses and discussions.

After the Barrie District Meeting in Bracebridge, the Chairman, Rev. John Bredin, in a hired conveyance,

with Rev. W. W. Leech as companion, visited some of the Muskoka missions.

'After twenty-five miles' drive through roads that beggar description, we reached Huntsville, put up at a hostelry and met a small congregation, gathered on short notice in the schoolhouse. The embryo village is amid settlers' homesteads, on the beautiful Lake Vernon, the headquarters of Rev. Thomas W. Hall, trying to live with his family and colleague in a habitation sixteen feet square. Efforts were in progress to enclose the framework of a church, which for lack of means had been standing for three years. The country is fast filling up with newcomers, eager for free grant lots, but until recently without much effort to meet their spiritual wants by any denomination. Saturday, Sept. 18th, opened frosty but bright and it was found that some of the farmers' oats had been "nipped by the untimely blast," and were scarcely worth the harvesting. After a 6 o'clock breakfast the trio of clerics, each with a paddle, started down stream in a log canoe, to visit some of the settlements by Fairy Lake. The scenery is surpassingly lovely. Whether of old or more recently the "little folk," in elfin form, played their pranks on the sheen of the shores or spent their brief summers amid the dells of the sylvan solitudes, we stay not to inquire. The expletive is every way worthy the waters that sleep on in their almost unbroken solitude; and we trust that the children's children of the present inhabitants will retain the name by which their forefathers baptized its crystal depths—"Fairy Lake." Here may tyro Nimrods and followers of Izaak Walton find to repletion both pleasure and profit. After an excellent dinner, Mr. J. P. Fetterly accompanied us to Father Shea's, with whose family we joined in song and supplication. Paddling our own canoes, we reached the new locks, which will open navigation between Vernon, Fairy, Peninsula and Mary Lakes, with an outlet into the Muskoka River and down to Bracebridge. Retracing our steps for Huntsville, we reached Utterson in the evening and found a home with Mrs. Scarlett, an old Methodist from Cobourg. On Sunday morning we dedicated the new frame

church, 24x40, in Utterson. It is beautifully finished, pews in oak graining, pulpit and stairs carpeted and a stained window over the entrance, for which great credit is due Mr. Scarlett and his many co-workers. A baptism and the Lord's Supper followed, and closed a service of great local interest. In the evening, at Bracebridge, we had a church-full of attentive hearers. The hardest part we found during a week of full employment in the "Free Grant" country was the thirteen miles of red granite between Severn Bridge and Gravenhurst, included in the Morrison Mission, where we found Rev. John Pepper, B.A., with a new church in Gravenhurst, standing half-finished for lack of funds. I cannot suppress the wish that some lover of our Zion would intrust me with $500 to assist in the completion of three mission edifices. Muskoka is purely mission ground demanding Methodist agency throughout the entire district.'—John Bredin.

Union—

'In the new Walkerton District the Financial Meeting, composed of former Wesleyan and New Connexion elements in nearly equal parts, the union was so complete that old lines seemed entirely obliterated. Perfect harmony prevailed in all the services and deliberations.'

—William Johnston.

The Rev. W. R. Morrison writes:

'We started from Winnipeg July 29th, by stage, and reached the Portage by 6 p.m., where we were entertained by Mr. Troop, in good bachelor style. Great credit is due Rev. M. Fawcett for the erection of mission house and church—the latter a plain log building, holding 150. From Portage la Prairie we passed through Burnside, seeing good settlements and some fair crops. Changing horses at Westbourne and reporting at Palestine Police Camp, we finished seventy miles at Government Depot by 8.45. Next morning we were at Little Saskatchewan about 10 o'clock; crossed the river by bridge and were at Shoal Lake camp in the evening. Here men are securing hundreds of tons of hay for winter feed. Leaving the old trail we struck north by a more direct one to Fort Pelly, with finger-posts to guide. We spent the Sabbath at Shell River

Camp. Off at 4 a.m., with splendid horse and comfortable buckboard, for eighty miles before night. The country rolling, scenery wild and picturesque, but no settlers. Dinner at White Sand River; at Fort Pelly by 4 o'clock, where I met Chief Factor McBeth and left an appointment for next Sunday. Nine miles further — reached Swan River Barracks at 5.30 p.m.; was received very courteously by Capt. Walker, and had a room allotted me in the officers' quarters. Three hundred and thirty miles in five days is considered quick time.'

The Rev. John Borland writes of the French Missions, Quebec: 'Mons. Dorion reports fair congregations in Waterloo and North Ely, admission to many families and several children baptized. A supply of Bibles is kept among them for giving or lending. Many families were visited at the Brisette appointment. Several new converts attended the Quarterly Meeting. Preparations were under way for building a mission house. Mons. Syvert, of Roxton Pond Mission, has six appointments and several week-night services, with fair congregations. An intelligent man, who had been reading the Bible two years, was taken very ill. His friends wished to send for the priest, but he refused to see him, and is now much persecuted; but he endures calmly for Christ's sake, and is determined to make the Bible the rule of his life. Many others are enquiring and desiring copies of the Scriptures. It grieved him to find fifty children in these Protestant families growing up without education, there being no schools except those under the priest's direction. He was planning to open a school and take twenty or thirty of these children as boarders. To make provision for this will cost about $600, and I have some promises of help.'

'Mons. Sadlier, of Canaan Mission, preaches in both languages to good congregations, has distributed four hundred tracts, three Bibles, eight Testaments, and teaches a Bible class of French and English children in the Sunday School. Some priests were having discussions on Protestantism and Romanism. The missionary offered to take a side, but the priests preferred to have

both sides. This gave opportunity for private discussion with the people and the sowing of good seed.'

Mr. I. V. Smith, of the Carrying Place, volunteered his services and a team to convey the Chairman, Rev. Wm. Briggs, Revs. J. E. Howell and William J. Hewett on a visit to the missions of Belleville District.

'Starting September 27th, we attended an education meeting at Bridgewater Monday evening, where the amount of last year was doubled; Tuesday a missionary meeting at Flinton, where Brother Leith is preparing to build a new church; Wednesday to Vannacher, on the Denbigh Mission, taxing to the utmost endurance powers of man and beast. Up before the sun and delighted with a fine view of his eclipse, we reached Massanoga Lake, where flows the Mississippi into the Ottawa, in time for an early dinner. Then eighteen miles over the worst of roads, made worse by snow and a violent rainstorm; no stopping-place, so over the rocks and corduroys of Addington road we endured the jolting to Eagle Hill, and, after making forty miles, drew up, wet, tired and sore, at the Vannacher parsonage. Service that evening, missionary meeting the next, at which Mr. Hames, father of our missionary at Thunder Bay, presided. We dined with Mrs. McLellan, a kind and generous Scotch lady. We were to have had a meeting at Madawaska River, among the lumbermen, but the announcement had failed. Saturday we were on the move at 4 o'clock, with forty-seven miles before us. The roads were awful. A spring and other parts of our democrat gave way, the snow was falling heavily, but after an hour the sun shone through, and the roads were better. From the heights of the Opeonga road we had fine views, and from Clear Lake could descry the mountains beyond the Ottawa. By nine o'clock we reached Rockingham, and were kindly entertained by Mr. Watson. On Sunday we held missionary services at Rockingham, Cumbermere, and Purdy's. The Brudenell Mission and their prospect of a parsonage pleased us. Monday we were at Maynooth, a mission fifty miles long, with Brother Baskerville. At that appointment the givings nearly equalled the total amount of

last year from the whole mission. We had a fine meeting at York Branch. The country is very fertile, oats, six or seven feet high, but on account of the rain and snow they are rotting in the fields. We failed to reach Bannockburn, but held a meeting at Deer Creek. Pushing on the next day to Brother Roblin's, we learned that he had held the meeting and received good contributions. Thursday evening we had a successful meeting on Madoc Mission, and the next day were safely home. There is good country through Brudenell and parts adjacent, but the section north of Addington road is valuable only for its pine.'—William J. Hewitt.

The North St. Sunday School, London, contributed $500 towards the support of their missionary, Rev. John Semmens, at Nelson River, N. W. T.

On the 17th of Oct., 1875, Sunday School sermons were preached in St. James St. Church, Montreal, and on the next evening the five schools of the city assembled for their Anniversary Meeting. The Rev. Leonard Gaetz presided, supported by the Superintendent, Hon. James Ferrier. The report, read by Mr. Whiteside, showed:

'A total of 146 teachers and 934 scholars. One teacher was missing, Mr. John Vipond, who was lost with the steamship *Vicksburg*, on the 1st of June. His heroism in helping the helpless and giving up his last chance for life to another were tenderly referred to. The conversion of forty scholars during the year was reported. One boy, near to death, gave all his savings—$63—to the mission fund. The funds of the morning school were given to the Oka Mission and those of the afternoon school to the Saskatchewan Mission, besides 490 garments. Of several excellent addresses the chief interest centered in Mr. Ferrier's. He said he had been in Sunday School work for forty-eight years, and was nearing the end. Some of the scholars and one from his own class—Mr. Adam Miller, of Toronto—had gone before him. If many now present could understand the enjoyment the work had given him they would join some Sabbath School and work for God.'

Among the speakers at the Toronto missionary meetings were Rev. Arthur Browning, from British Columbia; Henry F. Bland, of Quebec; Wm. J. Hunter, of Ottawa; Judge Deacon, of Pembroke and W. Clendenning, of Montreal.

'The Rev. William Williams and W. H. Gibbs, Esq., the Missionary Deputation from the West to the Lower Provinces, represent different departments of our Church. Mr. Williams is an ex-president of the late New Connexion Church and one of the foremost advocates of Union. That church was essentially missionary. Mr. Gibbs is a representative in the Local Legislature. His time is money; yet, at the request of the Central Board, he went without hesitation. Congregations can scarcely be otherwise than benevolent when addressed by such men.'—*Halifax Wesleyan.*

Miss C. Battie's letter of experiences:

'In this land of furs and frosts Methodism is Methodism still, retaining its faculty of warming all who come in contact with it. Its theology of love melts the icy heart and warms the sweet flowers of love, joy, and hope into beautiful luxuriance. Only two lone Methodist missionaries have pushed on beyond our boundaries. Often in rainbow-robed visions during "life's early morn" did I picture myself in some far-off land, amid the gorgeous beauties of tropical luxuriance or enduring the frigid sterility and biting frosts of the North, repeating the "old, old story of Jesus and His love" to eager, anxious souls. But my path seemed to lie in a circle, and nowhere point to the mission field, until four years ago I was moved by the appeal of the poor old Indian Chief, who, leaving his grandchildren in his wigwam, paddled his bark canoe two hundred miles to Norway House, in quest of a missionary. I could but pray the Lord of the harvest to send forth laborers. My heart sank very low, but a letter came from the Missionary Secretary: "Dear Sister,—We are very much in need of a teacher for Rossville, Norway House. Are you willing to go?" I did not dare stop to ask my heart that question, but forced my hand to write, "I am willing to go." It was hard to say "good-bye" to those I loved

so much, and farewells were hastened by a telegram—"Mrs. Nixon and family sail from Southampton Saturday evening. Can you join them?" How could it be done? But done it was. Trunks were packed in haste, and Friday evening found me with aching limbs and dizzy brain *en route* for Southampton. Not on Saturday, but on Sunday, May 30th, after a forenoon of bustle and haste, we heard the signal for departure, aboard our sturdy little propeller, the *Asia*. On Thursday we were landed safely at Duluth, where Miss Nixon and I busied ourselves gathering specimens of copper ore, etc. Next morning we were not sorry to leave Duluth, its hard beds and sour bread. By train, over "ridges, gullies, and bridges," we reached Brainard in the evening. After a poor breakfast, no dinner, and eagerly expecting a comfortable tea, we were told, as we had not telegraphed, the servants had retired and there could be no tea that night. But by scolding and coaxing we prevailed. Headache and the third part of a hard bed did not ensure refreshing rest; but, revived by a cup of tea, we left the pretty trees and cosy dwellings and were early away to Moorhead. In this "meanest and muddiest" and, we may add, wickedest, "of little villages" we were fated to stay over Sunday and until Tuesday evening. By the Rev. George Young we were informed of unavoidable delay in H. B. boats for Norway House, and our stay in Winnipeg was prolonged for five weeks. But Mr. and Mrs. Young made it most pleasant by cheerful, hospitable kindness to all the company. Grace and Zion Churches are well attended; their prayer and class meetings permeated with a spirit of holy earnestness. At last the H. B. boats arrived, and with them the Rev. E. R. Young. On the 14th of July we were aboard the steamer *Maggie* for Lower Fort Garry, where for two days we were the guests of the officer in charge. Our company consisted of Rev. E. R. Young, Messrs. McTavish and Flett, Mrs. McTavish, myself, two H. B. officers, some native women and children, and a crew of thirty-five men, in a brigade of five sailboats, for a trip of nearly four hundred miles.

As we landed fifteen huge dogs bounded and barked

for joy: the Indians laughed and shook hands, and two dear little children were wild with excitement, "'cause Papa's come home," and Mrs. Young welcomed us all to her neat and comfortable parsonage. Eight long years of loneliness had not quenched the ardor with which she bade adieu to her happy city home to face the dangers and wants of this wild northland. We found her and her sweet babes subsisting chiefly on sturgeon, with a very limited supply of the poorest flour. On Saturday we took our departure, and reached our destination Sunday morning—nineteen days from Winnipeg.

If the labor of these and other missionaries had been known and realized in Ontario there would not have been reported a decrease of eight thousand dollars last year. Our letters will be few, but I may send some Cree Christmas stories for the little folks.'

John Sunday, converted from paganism at the age of forty, and for forty years one of our most faithful and effective Indian missionaries, died on the 14th of December, 1875, being then about eighty years of age.

Ernestown—

'We have in course of erection a new Methodist church on the fourth concession of Ernestown, where, if not the first, at least the second Methodist church in Canada was built in 1792. There are few old families in these parts that have not some of their number sleeping in the old church grounds. A few earnest young men have undertaken the work of building a church 28x40, to cost $3,000.'

Intelligence of revivals continues to be widespread and most gratifying. Perhaps never did the *Guardian* contain richer records of spiritual work. If there is joy among the angels "over one sinner that repenteth" how great should be the joy of the Church below over so many.

Appeals to the hearts and consciences of the people at missionary meetings are awakening liberal responses. Some missions are making vigorous efforts for independence. Three gentlemen in Halifax gave $1,900.

A more than usually successful term has just closed at Mount Allison College and Academies. The new arrangement of the Theological Department has proved very satisfactory under the able direction of Prof. Sterne. Alma College, St. Thomas, the youngest in the sisterhood of Ladies' Colleges, reports a successful year.

The Rev. Geo. McDougall arrived at Bow River on the 22nd of October, 1875, and sends Dr. Wood an interesting account of his visits and of negotiations held with Indian tribes at the request of the Government, in preparation for a treaty:

'Entrusted with a commission to the Crees and Plain Stonies, I have visited 497 tents, including 3,976 natives. All, with one exception, received the Government's message with gratitude, and will anxiously await the coming of the commissioners next August. Near the confluence of the Red Deer and Bow Rivers I found the Plain Assiniboine camp, numbering seventy tents, and speaking the same language as our Mountain Stonies. They were delighted with the prospect of a missionary. At Victoria I met Mr. Warner, twenty-three years ago my Chairman; then an energetic, efficient minister of Christ, now infirm and desiring to return to Ontario; but he will spend the winter among the large body of Indians and mixed-bloods collected here. On the 17th, at Edmonton, we met Mr. Manning, once an invalid, but, braving the prairie atmosphere for three months, with his estimable wife, driving their own team and pitching their tent, he is now strong for the Master's work. On the 22nd we reached Morleyville, a mantle of snow cresting the venerable summits, but the valley fresh and green. A great change has come in fifteen months. Men of business are establishing themselves on the banks of the beautiful river. A stock raiser has arrived with several hundred cattle. On the very hills where two years ago I saw herds of buffalo, domestic cattle are grazing, requiring neither shelter nor fodder all the year round. The mission house, 25x45, is approaching completion; the walls of a church, 27x47, are

up, and a school has been built. The mounted police have broken up the whiskey trade; the frontier rowdy and the bowie knife have disappeared; the poor, plundered Blackfeet have obtained a respite from the spoiler, and a treaty with the tribes will open a bright future for this country.'

On the 26th of August, 1876, the Methodist Church in Port Hope was burned. It was built when there were scarcely members enough to form a Trustee Board and had been in constant use for forty-two years.

'The corner-stone of a new church was laid on the 2nd of September following, and in six months the spacious edifice, seating about fourteen hundred, was ready for dedication. A preliminary service was held, of which the Rev. Dr. Ives, of Auburn, N.Y., took charge. The entire expenditure—$46,000—was provided for. The dedication sermon was preached by the Rev. Dr. Wood on Sunday morning, March 5th, 1877. The beautiful church was filled to overflowing, as it was also in the evening, when the pastor, Rev. E. B. Harper, preached.'

The death of Mr. David Torrance, a trustee and liberal supporter of Great St. James St. Church, one of the merchant princes of the city and a generous helper of every good cause, will be deeply felt by the Methodism of Montreal.

Sault Ste. Marie—

'By the offer of $100 from the Missionary Society, a tea and subscription, the debt on the church has been paid and the society greatly cheered.'—P. D. Will.

Following closely upon the last vigorous and hopeful letter of the Rev. George McDougall, came the sad tidings of his death. A few extracts from a letter of Mrs. McDougall's will give particulars, so far as known:

'Morleyville, Bow River, February 15th, 1876.

'My Dear Mother.—I have just come from the grave of my dear husband, who was buried on the 10th of this month. It is very sad to have the painful duty of writing. Four weeks ago he left home with our son

John, his nephew Moses, and two Indians, to hunt buffalo, some thirty miles away. The snow being deep and the weather cold, they had little success till the next Monday, when late in the afternoon they killed six. When these were loaded on the sleds they started for the tent, nearly four miles distant. Having left Moses at the tent unwell, his uncle was anxious about him, and, saying he would hurry on and have a good fire ready, he rode off at a gallop. When the others reached the tent, about 10 o'clock, they found only Moses, asleep, and the fire about out. They loaded their guns, went to the highest places, and fired a number of times, but to no purpose. Tuesday from early dawn they were searching in every direction. With the aid of the mounted police the search was continued. A boy was found who said he had seen a white man on a horse Tuesday afternoon riding round in a circle, then getting off, kneeling down and getting on his horse again. Saturday the horse came to a tent, near the road homeward, without any saddle. All these days I was sixty miles down the river, with our daughter Nellie. The first Sabbath I was there my dear husband was with the mounted police, preached twice for them, then left for home so well, and I was to meet him in two weeks at the police station. I went and there first heard the sad news. But still there was some hope, and the search was kept up. Finally the body was found and brought to the tent. He was found lying as if some kind hand had been there, one hand on his breast, the other on the side, his eyes and lips closed, a smile on his countenance. He must have had great presence of mind when he lay down to die. We feel assured that Jesus was with him in the trying hour. It is generally supposed that he became snow-blind, but it is a mystery.'

Westminster Memorial Tablets—

'A very interesting service was held in the grand old Minster last Thursday, when the Wesley Memorial Tablet was unveiled by the Very Rev. Dean Stanley, in presence of some three hundred Wesleyan ministers and laymen. The late lamented Lady Stanley was to have unveiled the Tablet, had it pleased Providence to spare her life. Nothing could be more fitting than the

hearty and well chosen words of the Dean, who looked sadly thin and worn. He explained that but for the burden of grief under which he suffered he would have celebrated the unveiling by a discourse on the Wesleys, but would do so at some future time.'

The white marble tablet is two feet nine inches wide and about eight feet high. The upper part bears the simple record:

JOHN WESLEY, M.A.,
Born June 17, 1703; Died March 2, 1791.

CHARLES WESLEY, M.A.,
Born December 18, 1708; Died March 29, 1788.

Within a sunken circle are medallion profiles, life size, of the two brothers, representing them in the maturity of life.

Underneath are inscribed the dying words of John Wesley:

"THE BEST OF ALL IS, GOD IS WITH US."

Underneath is sculptured John Wesley preaching on his father's tombstone, with some fifty figures representing his rustic hearers and groups of his "helpers," in the background.

Next is inscribed Wesley's declaration:

"I LOOK UPON ALL THE WORLD AS MY PARISH";

also Charles Wesley's exultant exclamation:

"*God buries His workmen, but carries on His work.*"

Thus does time win acknowledgment for men who were not ashamed to suffer scorn for the name of the Lord Jesus.

Revival successes continue in the Eastern Conferences; also in Bermuda and Prince Edward.

Major John Lawrence was born in the township of

Augusta, on the 12th of July, 1786, and died on the 2nd of January, 1876, in his ninetieth year.

'His mother was the widow of Philip Embury. He married Margaret, second daughter of Capt. John Dulmage, and after nearly seventy years of married life, she survives him. He made a profession of religion in early life and for many years was a class leader.'

Margaret Crawford, daughter of Mr. and Mrs. Andrew Crawford, 'came with her father and his large family of two sons and eight daughters from County Armagh, Ireland, to Little York—now Toronto—in 1818, and was one of the early members in the little frame church on King street, built that year. In 1823 she became the wife of Mr. John Sanderson, who had come from England three years before. On his little farm of twelve acres, at the corner of Yonge and Elm streets, was a huge spreading elm tree in the front lawn, giving name to the street. After some years Mr. Sanderson sold his town property and bought several hundred acres of bush land twenty miles distant, where the family helped to form and maintain the Harrison appointment, afterwards a part of the Brampton Circuit. On retiring from farming, Mr. and Mrs. Sanderson moved to Woodstock, where lived a daughter and son-in-law, Mr. and Mrs. Vickerman Holtby. There they died, he on the 24th of February, 1873, at the age of 83 years, and Mrs. Sanderson on the 29th of March, 1876, aged 75 years.'

The writer of these volumes transcribes the above notice in grateful remembrance of his revered parents and of his earliest home. The little cottage and the native elm tree bravely held their own while the original owners lived, but were finally compelled to surrender to the onward march and insatiable demands of business and building. For no other tree has the writer pled so sympathetically—

'Woodman, spare that tree!
For once it sheltered me.'

Miss E. A. Barrett, teacher at White Fish Lake, writes, Dec. 17th, 1875:

'I have been seven months without a letter from home. Mr. Steinhaur's supplies, ordered from Winnipeg last spring, may not be here before next summer. A little flour, rice, raisins, sugar, tea, salt and spice constitute about the sum total of our imports. I like the barley bread very well, and I fancy our butter, potatoes and turnips taste better than in Ontario. Fish and rabbits are plentiful. We get pemmican, buffalo, moose or bear meat; and eggs from wild fowl. Our garden was a failure from bad seed. Horses stay out all winter. Barley sowed on the 14th of May was cut in the end of August, and potatoes planted 20th of May were fit for use in July. We lack many things, but are relieved by the arrival of a box of books. I spent my four-weeks' vacation visiting Edmonton, Victoria and Lac la Biche. My tears were not far away when I sat down in a parlor and saw once more pictures, melodeon, carpet and sofa. About two hundred sat down to the grand Christmas dinner provided by Mr. Steinhaur and two or three others. Then came sports for the men, a concert and speeches. Our Quarterly Meeting will be remembered to all eternity—such presence and power of the Holy Ghost.'

The Rev. George Young, when about leaving Winnipeg after eight years of arduous labor, was presented with an address and purse in acknowledgment of his patriotic services during the troubles of 1869-70, and his many helpful contributions to the welfare of the Red River Settlements.

In a letter from Yeddo, March 22nd, 1876, Rev. Geo. Cochran tells of his pleasure in being the pastor of a church with fifteen members, and one of his young men—Mr. Hiraiwa—preaching a sermon that might do for the Metropolitan, and appeals for more missionaries. In answer to these appeals the Rev. Geo. M. Meacham, M.A., and the Rev. C. S. Eby were appointed.

A resolution expressing very high appreciation of the

Rev. G. M. Meacham's labors during the last two years in Dundas was adopted by the Official Board. Donations of $100 each were presented to Mrs. Meacham and her sister, Miss Moulton, in acknowledgment of their many helpful services.

The Algoma District—

'From the south-eastern part of Manitoulin Island to Fort Francis, on the Dawson route towards Manitoba, the missions extend about 800 miles and are widely separated. Fort Francis is an old Hudson Bay post, and long known as Rainy River or Lac la Pluie, purely an Indian mission. After being left vacant for a time, the Rev. Arthur B. Hames was sent to investigate conditions, and judging that it must become a place of importance, he remained and reports brighter prospects for the future. At Prince Arthur's Landing, the missionary has a centre with about six or eight hundred inhabitants, a good church and parsonage, a Sunday School and fair congregation. He also has several outposts. Expectations of a great influx of population at Fort William, a railway terminus, have not yet been realized, but Bro. Halstead keeps charge of the ground, and, like other brethren occupying these picket stations of our missionary army, has large claims on the prayers and sympathy of the Church. Silver Islet is a mining settlement, limited in extent, demanding the continuous plodding efforts of Rev. Robt. Johnson. Along the north shore of Lake Superior we find occasional mining locations, trading posts or fishing stations, mostly deserted in the winter, but on suitable occasions having the ministrations of an Indian missionary. At Sault Ste. Marie Rev. Phineas D. Will has a good church and parsonage, a considerable congregation and hopeful membership. In regard to Garden River somebody blundered; the missionary was withdrawn and the people advised to unite with another church. The resuming of the work without a resident missionary was not a success. When I came here the people seemed to have lost faith in us, but we have an interesting Indian congregation. The missionary at Bruce Mines writes of improved spiritual conditions and other settlements which call for attention—at St. Joseph's Island, Thessalon River, Otter

Tail Lake, etc. A hundred miles away we reach Little Current. On some of the islands and at trading posts are a number of Indians and French half-breeds, mostly under the influence of Jesuit priests. I visited some of them last summer, but found them addicted to their old ways. Sunday, like other days, being spent in fishing and gaming, only a few would be gathered for religious service. Yet I think good could be done among them. From Little Current the missionary reaches several points, but the population is sparse and the work difficult. From Manitowaning the roads are very bad, the settlements far apart and the members few. The missionary had to build a house to live in.

'On the north shores of these lakes there are probably from one to two thousand pagan Indians. On every field in the District much hard work is being done and the brethren are worthy the prayerful attention of the whole Church.'—Thomas Williams, Chairman.

The progress of Kent, Essex and adjacent Counties was somewhat impeded by heavy hardwood timber and the lack of drainage. As these hindrances to agriculture were overcome these portions of Ontario proved to be some of the best in the Province. The growth of Chatham, Windsor, Dresden, Ridgetown, Blenheim, Leamington and other towns indicate the general advance in population, while the fine climate and rich soil unite in making these western counties the very garden of Canada. Here also has Methodism struck her roots deeply. When the first District Meeting was held, under the Chairmanship of the Rev. Edmund Shepherd, in 1855, seven circuits comprised the ground now embraced in the Chatham, Sarnia and part of the St. Thomas Districts; and the membership then reported — 863 — has grown to 3,330. Among many of those early pioneer Methodists will be remembered Mr. Samuel Proctor and his wife, of Sarnia Township. Mr. Proctor, a veteran of the Grenadier Guards, was wounded in the Battle of Waterloo, and a Bible in his pocket saved him from death. In his new

home he became a Methodist class-leader, and a granddaughter—Miss Margaret Proctor—is the wife of Chancellor Burwash.

'In 1874 Simcoe St. Church, Hamilton, was set off as an independent station. The church was small, but there was room and to spare. The district was poor, the members few and the Sunday School almost the only hopeful feature. When the Rev. Joshua P. Lewis entered upon his labors the prospect was far from encouraging. But with faith in persevering effort, he went to work. Every nook and corner was visited. Into homes where the foot of minister had never stepped went our indefatigable pastor. Special services were commenced and continued for ten weeks, with little outside help. Scores were gathered in. An impetus was given to Sunday School work beyond anything in the past. The superintendency becoming vacant, the pastor himself took the position and has kept it. The lack of teachers was supplied by his unwearied activity. Class leaders were wanted and the positions of two or three were supplied in the person of Mr. Lewis himself.'—J. G.

New churches have been recently built in London Township, Bell River Road, Bethel, Guelph, Napanee Mills, Woodslee, Montreal, Lennoxville, Port Hope, Paris, Thamesville, Lowville, etc.

Berkeley Street Methodist Church, Toronto.

CHAPTER XXV.

1876-7.

THE ENGLISH AND OTHER CONFERENCES.

Conferences — England — Dr. Ryerson — Camp-meetings — New Churches—Circuits—M. E. Conference — Corson — Conferences, 1877 — Japan — Do Justly—Coleman—Conventions—Union—Missions—Churches—Manly — Dr. Ford — South — French—Australia—College—Red River—Primitives.

The London Conference assembled in St. Catharines, June 7th, 1876. The Rev. George R. Sanderson was elected President and the Rev. Wm. S. Griffin, Secretary.

Received into full connection—John T. Smith. Charles W. Hawkins, B.A., George A. Schram, Thomas Gee, Thomas R. Fydell, Robt. J. Husband, George Daniel, Robert Burns.

Their reception was moved by Rev. Wm. S. Griffin and seconded by Rev. Robert Fowler, M.D.

The ordination sermon was preached by the ex-President, Rev. John A. Williams. The Rev. George Douglas, D.D., LL.D., preached in the evening.

Died—John B. Keagey, B.A., Sept. 1st, 1875, aged 37 years.

William Herkimer, Oct. 3rd, 1875, aged 75 years.

Wm. W. Graham, Jan 15th, 1876, aged 35 years.

At the missionary meeting, on Monday evening, addresses were given by the Revs. Charles S. Eby and George M. Meacham, M.A., the newly-appointed missionaries to Japan.

The Conference closed on Wednesday evening.

The Toronto Conference was held in Peterborough, commencing on the 14th of June, 1876. The Rev.

Wellington Jeffers, D.D., was elected President and the Rev. Wm. Briggs, Secretary.

Mr. W. E. Sanford, of Hamilton, was introduced, and informed the Conference that the late Mrs. Eliza Ann Jackson, in addition to former gifts, had left to the Missionary Society $10,000 and to the Theological Chair in Victoria College, $10,000. These munificent bequests were acknowledged in suitable resolutions.

The Rev. John B. Manly, Agent of the French-Canadian Missionary Society, was introduced and addressed the Conference.

Received into full connection — J. W. Annis, B.A., Samuel McCauley, Thomas Grandy, Edward Hill, Wm. J. Rutledge, Thomas J. Snowdon, Wm. E. Smith, Charles Langford, John Pepper, B.A., John McCarroll, Richard Strachan.

The reception of the young men was moved by the Rev. Ed. H. Dewart and seconded by the Rev. Thomas W. Jeffrey.

The President preached the ordination sermon, and the Rev. George Young, of Winnipeg, preached in the evening. A resolution was adopted that hereafter the ordination sermon be preached by the ex-President.

The following ministers died during the year:

John Sunday, Dec. 14th, 1875, aged 80 years.

George McDougall, Jan. 23rd, 1876, aged 56 years.

John W. Dockstader, Feb. 26th, 1876, aged 35 years.

Orrin Whitcomb, April 12th, 1876, aged 71 years.

The Rev. Peter Campbell was one of the speakers at the missionary meeting.

'On the 13th of May, 1868, I left for the North-West. The distance to Winnipeg then seemed great, though now shrivelled to ten days. Thence to Edmonton, a thousand miles, on foot, walking by the head of one ox and leading another. We slept out sixty-one

nights. The prairie soil was exceedingly rich and the grass most nutritious. Horses turned out poor would in three weeks be rolling in fat. Coal beds seem almost inexhaustible. Flour fifty dollars a barrel, sugar sixty cents and pemmican twenty cents a pound. We have the hope of wheat, certainly of barley and potatoes, and pretty sure of oats. Among natural products are buffaloes, antelopes, black flies and mosquitoes.'

The speaker gave some thrilling scenes of Indian enmity and of famine, when hunters were compelled to eat their horses and even their dogs, and told of the labors of Evans, Rundle, Woolsey, McDougall and others.

The Rev. George Young spoke of the openings in the great North-West—some waiting twenty years for the fulfilment of promises—his experiences, especially during the Riel Rebellion, the land policy of the Government and the urgent demand for missionary reinforcement.

The Montreal Conference began in Quebec, June 21st, 1876. President—Rev. Wm. Scott; Secretary—Rev. William J. Hunter.

Into full connection—Wm. J. Crothers, M.A., Wm. Philp, Moses Scott, Nassau B. Topping, Jas. Henderson, Edward De Gruchy, Jas. G. Crozier, Samuel Shibley, Wm. S. Jamieson, B.A., Wm. K. Shortt, B.A., Albert De Long.

Nine young men were received on trial.

Died—James A. Gordon, Aug. 26th, 1875, aged 39 years.
John Scott, Dec. 30th, 1875, aged 44 years.

An increase of 600 members was reported.

The Conference presented an address to His Excellency Lord Dufferin, the Governor-General.

The Conference closed on Tuesday.

The Nova Scotia Conference was held at Windsor, commencing on the 21st of June, 1876. President—Rev. Robert A. Temple; Secretary — Rev. S. F. Huestis.

Seven young men were ordained and six were received on probation. The net increase of members was about 600. The services throughout were intensely interesting.

The Conference of New Brunswick and Prince Edward Island was commenced on the 22nd of June, 1876, in St. Stephen, N. B. President—Rev. Robt. Duncan; Secretary—Rev. Howard Sprague. The ordination sermon was preached by the President, and four young men were ordained.

The increase of members was 1,183.

The Rev. Richard Weddall died in 1876, at the age of 64 years.

The Newfoundland Conference was held in St. John's. The Rev. James Dove was chosen President, and the Rev. John Goodison Secretary. Four young men were ordained. The demand for men was beyond the supply, and general prosperity was reported.

Ontario Ladies' College—The examinations in chemistry were conducted by Prof. Kirkland, M.A., of the Normal School, Toronto. The students received from 74 to 84 per cent., and the Professor reported:

'I was very much pleased with their papers. . . . Had they been up for examination at the University they would all have received first class.'

The Dundas Wesleyan Institute had 110 boarders and 12 day students during the year. The session closed on the 22nd of June, when prizes were awarded by the Principal, Rev. E. B. Ryckman, M.A.

The Revs. George M. Meacham, M.A., and Charles S. Eby, M.A., left August 1st, 1876, for Japan.

The Revs. Dr. Ryerson and David Savage were worthily received by the English Wesleyan and New Connexion Conferences. Forty-three years ago Dr. Ryerson visited the British Conference in a similar capacity.

The *Recorder's* graphic delineation: "The Doctor's personal appearance is very prepossessing—gray hair, fine healthy complexion, a gentle eye, a full, emotional voice, dressed in the style of the 'fine old English gentleman,' with a refreshing display of linen, clean and white. One scarcely knows which to admire the most—the simplicity of the man, his well-furnished intellect, or his practical good sense; which most to wonder at—the real progress which has been made in this one lifetime or the boundless possibilities of the future. It is something to have rocked the cradle of an Empire Church. The audience was several times deeply moved by the Doctor's allusions to the memories of the past, but most of all when at the conclusion of his address he said—'Farewell!'—with a tearful expression of his own rejoicing in the hope of eternal life."

The corner-stone of a new Methodist church, in West Belleville, was laid on the 16th of August, 1876, by J. H. Meacham, Esq., and addresses were delivered by the Hon. Billa Flint, Thomas Mills and others.

The Missionary Society is hampered by a considerable debt—the expenditures of the past year having exceeded the income by $38,000. In justice to the missionaries employed, retrenchment seems impossible, and fresh demands are being made. The only hope of relief seems to be in increased income, and to insure this the treasurers issued an earnest appeal.

More camp-meetings are being held during this summer than for some years past. Grimsby, Rama, Manvers, Fenella, Merrickville, and other places have had seasons of abundant blessing.

The opening of the new Dominion Church, Ottawa, Nov. 15th, 1876, was an occasion of deep interest, not to the Capital City alone, but to the Dominion at large. The total expenditure was about $50,000, toward which

contributions had been received from many outside places, this being considered a representative church. Prominent men of the city, the Government, and from distant points were present. The Rev. Dr. Ives, of Auburn, N. Y., preached the opening sermon. He asked for $16,000, and over $20,000 were pledged. The church is built of stone, 99x105, with tower, when completed, 186 feet high.

The Annual Meeting of the Missionary Society was held in St. John, N. B. The large debt and constantly increasing demands taxed the wisdom of the Committee. Special arrangements were made for wiping out the debt. With great reluctance the estimates were again allowed to exceed the income.

The Rev. Thomas Charbonnel reports the erection of buildings in Sherbrooke for a French Institute at a cost of $2,800, with a debt of $1,300, towards which he asks contributions.

Montreal Anniversaries—'Our series of missionary meetings has been remarkable for deputations, attendance, influence and financial results. The collections are about double of last year, and the givings at the tea-meeting were princely, so that we are already in advance of last year by over $1,000. If similar willingness prevails throughout the country the income might easily reach $250,000.'—Leonard Gaetz.

New churches have been opened in Acton, Petrolea, Bolton, Dorking, Bond Head, Primrose, Sackville, N. B., Centralia, Rodney, Lansdowne, Omemee, Goodwood, London, Spencerville, Brockville, Mono Road, Underwood, Franklin Centre, Plattsville, Bethany, etc.

The Rev. Dr. Ryerson writes from London, Dec. 14th, 1876:

"The energy, earnestness, and simple spirituality of the Wesleyan pulpits, the revival and aggressive spirit of both ministers and people appear to me in advance of anything I witnessed in former visits to England."

Father Isaac Van Norman, of Nelson, who died on

the 15th of Feb., 1877, at the age of 93 years, was said to be the oldest member in Canadian Methodism. He came from the State of New York when a boy, was converted in 1800 and was a member of the Methodist Church for at least 75 years. He enjoyed the ministrations of Anson, Sawyer, Bangs, Jewell, Keeler, Ryan, Case, Whitehead and others of our early ministers. His eldest son, the Rev. Daniel C. Van Norman, LL.D., was a Professor in Victoria College and afterwards Principal of the Hamilton Ladies' Academy.

Ten new Methodist churches have been built in the County of Essex during the last two years.

The Rev. George R. Sanderson, President of the London Conference, writes:

'Gracious revivals are in progress on most of the circuits of the Niagara District.'

The Rev. Richard Clarke, of Norwood, reports the revival there as one of the most extensive and glorious, in proportion to the population, ever witnessed in this land. For twelve weeks the work went on with unabated interest and the conversions were estimated at from three to four hundred.

At Newburgh over one hundred professed conversion and in Belleville over five hundred.

'Previous to that revival under Crossley and Hunter we had about 150 members; since then four or five times as many.'—Wm. Johnson.

At Mount Forest over one hundred have been received on trial; at Paris about one hundred and fifty; at Hanover about seventy; in Dundas St., London, over fifty; at Tara, over forty; at Bath, over fifty; at Colborne, eighty-seven; at Preston,

'the number of persons beginning a new life is unusually large and the benefits of the work have extended beyond our congregation.'

Clinton—'We have had wonderful displays of converting power—the membership nearly doubled.'

The Holstein Mission—

'is composed of the late New Connexion Egremont Mission and part of the Wesleyan Mount Forest Mission. Five of our six appointments are in Egremont—a township improving fast. The year has been one of much trial but of wonderful blessing and ingathering.'

The Ontario Annual Conference of the Canada Methodist Episcopal Church held its fifteenth session in Brampton, Bishop Carman presiding. The Rev. James Curtz was re-elected Secretary. There are three Districts and about fifty circuits supplied by about ninety preachers.

The examinations and closing exercises of the Wesleyan College, Stanstead, indicate a successful year. The Baccalaureate sermon was preached by the Rev. Alexander Hardie, M.A., on the 10th of June.

The closing exercises of the Hamilton Female College were exceedingly interesting.

Many visitors from a distance attended the concert and general reunion at Ontario Ladies' College. The essays read by the graduating class, the awarding of prizes and other exercises afforded the highest satisfaction. The corner-stone of a large additional building was laid by Dr. Ryerson.

Reports of District meetings tell of general progress in all departments of Church work. New churches have been built in Cressy, Kincardine, Brussels, Georgetown, Newcomb, West Belleville, Mount Forest, Stewartown, Ridgetown, Iroquois, Alma, Woodstock, Owen Sound, Blair's, Sydenham Mills, Allumette Island, Fraserville, Seguin, Fenelon Falls, Durham, Chesley, Arkwright, etc.

The Rev. Robert Corson writes:

'I am in my 85th year. My health is improved. Since Conference I have preached forty-five times, read thirty-three books, attended thirty-eight prayer-meetings and made 153 religious visits. When I was appointed

to the Long Point Circuit, in 1827, we travelled through ten townships, where now there are eighteen circuits. In 1828 I was sent alone to Whitby; twenty appointments and no chapels. Now there are fifteen circuits and about forty chapels.'

The Rev. John McDougall writes of attending by request the gathering of the Indian tribes, when treaties were formally signed by Governor Morris and the Chiefs, and reports favorably of the state of the work at several stations.

The Rev. Henry Steinhaur finds abundant reason for gratitude and encouragement.

Mr. Sinclair, teacher at Victoria Mission, says:

'Under the zealous efforts of our missionary—Rev. John Walton—affairs generally are looking more hopeful.'

The Rev. Thomas Crosby, of Port Simpson, writes:

'Our work here is doing well. The church was well filled all winter; two new classes formed, twenty adults baptized recently and many eager to learn.'

The Rev. John Semmens, of Beren River, 'made several long trips during the winter and was much encouraged by congregations of 25 to 100, and ten added to the Church.'

The London Conference began in Guelph on the 6th of June, 1877. The Rev. James Gray was elected President and the Rev. J. B. Clarkson, M.A., Secretary.

The Congregational Union met in the same town and an interchange of delegations was enjoyed.

The Rev. Dr. Ryerson was requested to write and publish a series of papers on early Canadian Methodism.

Into full connection—Wm. Baugh, Charles C. Couzens, Wm. Godwin, Joseph Guest, Adam Ira Snyder, James Watson, James Livingstone, Richard Hobbs, Joseph Ward, Wm. W. Sparling, Wm. Kettlewell, Charles R. Morrow. The Rev. John A. Williams moved and the Rev. Hugh Johnston seconded their reception.

The Rev. James P. Bell was received from the Primi-

tive Methodist Church. The ordination sermon was preached by the Rev. Joseph H. Robinson.

Fifteen candidates were received on trial.

Died—Claudius Byrne, Oct. 5th, 1876, aged 83 years.

The Revs. Dr. Carroll, Dr. Douglas, Egerton R. Young and Alex. Sutherland were among the visitors.

The Conference closed on Wednesday.

The Toronto Conference was held in Whitby, commencing on the 13th of June, 1877.

President—Rev. George Young.

Secretary—Rev. Wm. Briggs.

Into full connection—Samuel P. Rose, W. H. Jamieson, B.A., John W. Bell, Andrew Wilson, Andrew W. Ross, J. Armstrong McCamus, Francis Johnson, Wm. Torrance, Almon P. Lyons, Charles Mearing, George Edwards, James M. Harrison, Wm. R. Morrison, Thomas W. Hall. The Rev. Dr. Green moved and the Rev. N. R. Willoughby seconded their reception. The ordination sermon was preached by the Rev. Dr. Jeffers.

Twelve young men were received on trial.

Died—Gilbert Miller, April 6th, 1877, aged 80 years.

At the missionary meeting the President took the chair and the Rev. Egerton R. Young, of Norway House, was one of the speakers. The Conference closed on Tuesday evening.

The Montreal Conference began its sessions June 20th, 1877, in Ottawa.

President—Rev. George Douglas, LL.D.

Secretary—Rev. Wm. S. Blackstock.

Into full connection—Henry Meyer, Silas J. Hughes, John Webster, Simon Cruikshanks, Ernest M. Taylor, Allan Patterson.

The ordination sermon was preached by the Rev. Dr. Ryerson. The Rev. Dr. Fowler, Editor of the New York *Christian Advocate,* preached in the evening.

Seven candidates were received on trial.

Died—Robert Garry, Oct. 31st, 1876, aged 73 years.
Ezekiel Richardson, Dec. 9th, 1876, aged 40 years.
Sylvester Hurlburt, March 8th, 1877, aged 73 years.
John G. Stratton, March 26th, 1877, aged 31 years.

A telegram from St. John, N. B., stated that three-fourths of that city had been destroyed by fire; the loss estimated at $15,000,000. Three of the best Methodist churches were destroyed. A subscription was authorized to assist the suffering congregations.

Resolutions were adopted requesting the Government to investigate the condition and redress the grievances of the Oka Indians.

The Conference closed on Wednesday.

The Nova Scotia Conference commenced its sessions in Yarmouth, June 20th, 1877, with Rev. Elias Brettle President and Rev. S. F. Huestis Secretary. The total number of ministers, 112; members, 9,728; decrease, 132.

The death-list numbered four—

Thomas H. Davies, Aug. 28th, 1876, aged 78 years.
Albert S. Des Brisay, Oct. 4th, 1876, aged 36 years.
William Sargent, March 3rd, 1877, aged 36 years.
Michael Pickles, April 9th, 1877, aged 80 years.

The New Brunswick and Prince Edward Island Conference was held in Fredericton, commencing on the 27th of June, 1877. The Rev. John Prince was elected President and the Rev. Howard Spragge, M.A., Secretary. Total number of ministers, 96; members, 7,717; increase, 154.

The disastrous conflagration in St. John enlisted the warmest sympathy of the Conference. Deputations were appointed to secure assistance for the sufferers and to aid in the erection of new Methodist churches.

The Newfoundland Conference was held in Carbonear, commencing June 13th, 1877. President, Rev. John Goodison; Secretary, Rev. Joseph Pascoe. Total number of preachers, 49; members, 7,075. Died—John Dixon, August 4th, 1876, aged 26 years. The Rev. John Lathern bears testimony to the very great pleasure afforded by the Revs. Dr. Taylor, George Douglas, and W. H. Withrow in their visit to the Eastern Provinces.

Greatly increased activity in temperance work is manifest throughout the country. Petitions and efforts to secure prohibitory legislation have at least led to the more general adoption and rigid enforcement of the Dunkin Act of 1864, by which partial local prohibition may be secured. It is in force in all the counties between Toronto and Kingston, except Hastings, and it is soon to be tried there. The contest in Peterborough was fierce and prolonged, but won a majority of 116 votes for temperance.

The Rev. Charles S. Eby, M.A., in a series of letters on the way to Japan, tells of severe domestic and personal affliction, also of renewed health and hard work, learning the language and teaching anxious learners.

The Rev. George M. Meacham, M.A., writing from Numadzo, Japan, June 28th, 1877, says:

'Twelve societies are in the field, employing a total of about 80 foreign missionaries, doctors and teachers; also about as many native helpers, about 1,000 converts and 400 attendants.'

After telling of the work done by the British and Foreign Bible Society and translators, Mr. Meacham speaks of a succession of violent storms:

'Through fire and flood, and stormy wind we have been brought in safety and here we raise our "Ebenezer!" Our work is still prosperous. Fourteen have been baptized, seven of them heads of families. The Japanese are fluent in prayer. We have no dull meetings. One young woman shows great readiness to speak or pray. Three of the converts are beginning to preach Jesus. Our friends in Canada must be patient, for our work will necessarily be slow.'

From Victoria, B.C., the Rev. William Pollard writes: 'Our church here, with enlargement, has cost about $20,000. It is perhaps the most missionary church in the Dominion—supporting its own minister, an Indian mission in the city, a missionary at Naas, six hundred miles north, and subscribing liberally to the general fund. In this district we have 12 ministers, 23 churches, and

31 other preaching places, 771 members, 3,250 adherents, 10 Sunday Schools, 450 scholars, 7 parsonages, 2 Indian schools, and 1 Chinese. The missions paid towards salaries $5,121; to Connexional funds $1,114 and a large amount for local purposes.'

Mrs. Jane Coleman Washington, sister of Revs. Francis and William Coleman, wife of Mr. Stephen Washington, Darlington, and mother of Revs. William C. and Edwin S. Washington, 'was born in Cornwall, England, in 1810, came to this country in 1834 and was married the next year. When about eighteen years of age she was converted and through life maintained a steadfast faith in Christ and close attachment to the Church of her choice. Amid the hardships of pioneer life, her home, like that of her father, was ever open to the weary itinerant and her thoughtful ministrations available. After some weeks of severe affliction she calmly fell asleep in Jesus, on the 25th of July, 1877, aged 67 years.'

During the summer several very profitable conventions were held to consider the best means for the promotion of the work of God. Then we hear of revivals on many circuits—Streetsville, Walter's Falls, Bond Head, Kleinburg, Keene, Perth, Cartwright, Colborne, Fairfield, Sunderland, Welland, Ridgeway, Vienna, Bradford, Woodslee, Gravenhurst, North Gower, Wellington, Oil Springs, etc.

Dr. Carroll's vigorous pen continued faithfully to advocate further Methodist Union, laying stress upon additional privileges for laymen as a means of facilitating success. The Rev. William Herridge declared the Committee of the Primitive Methodist Church was ready for further negotiations and mutual concessions.

The Missionary Committee met in Brockville, October 22nd, 1877. Sheriff Patrick took the chair at the public meeting. An income of $145,998 was reported. The expenditure exceeded the income by $28,257, making

the debt $53,000. The unusual and prolonged financial depression had been severely felt, but there was a cheering outlook for better times. The Rev. George Young, from Manitoba, Rev. John Prince, from New Brunswick, Rev. John Goodison, from Newfoundland, T. M. Lewis, Esq., of Yarmouth, and John McDonald, Esq., of Toronto, were the chief speakers.

Dr. and Mrs. Palmer, of New York, assisted in a series of very successful services in Hamilton.

The Rev. Richard W. Woodsworth says his circuit—Jarvis—'has advanced from $313 missionary money last year to $657—an indication of what is possible were a general effort made to meet the urgent demand.'

Between the 1st of June and the end of December, 1877, new churches were opened at Mt. Zion, Beebe Plain, Lunenburg, Huntsville, Trenton, Flos, Manotic, Sutton, Que., Harrietsville, Brucefield, Stromness, Palestine, Man., Flesherton, Clifford, North Chatham, Parry Sound, Selkirk, Man., Port Stanley, Hillsburg, St. Catharines, Welland, Seaforth, Hamilton — Simcoe Street—Drayton, etc.

The new year, 1878, opens with evidences of renewed consecration to God and reports of revivals on many circuits.

Margaret Byrne came with her parents from Ireland in 1820 to Perth. In 1829 she became the wife of the Rev. John Black. She proved an effective co-worker, survived her husband, and died February 17th, 1878.

Muskoka:

'The Morrison Mission, including half a dozen townships of Muskoka, has been favored with fruitful services. Some old debts have been paid and new churches arranged for. The Carling Mission, including the townships of Medora, Monck, Watt and Wood, has built three churches in two years, and has received as a gift a suitable site for a parsonage. The missionary travels his extensive field on snowshoes or in his canoe.

The Huntsville Mission embraces the Stephenson, Stisted, Brunel, Franklin, Chaffey, and Perry townships, and has three churches recently completed. Other adjacent places are calling for a missionary. Showers of blessing have fallen, even in the wilderness and many conversions have swelled the roll of membership. The Rosseau Mission includes Cardwell and Humphrey. A new church has been built in Ashdown and another at Trout Lake; but at Rosseau Lake, the resort of many tourists and the depot for settlers' supplies for sixty miles northward, there is yet neither church nor a substitute. Spence, the newest and most distant of these missions, includes the townships of Monteith, Spence, Croft, Chapman, and Ryerson, the northern portion being one hundred and forty miles from Barrie. New churches in Monteith and Ryerson townships were dedicated in January last by the Chairman. In the latter township, seventy-five per cent. of the land is of good quality and mostly located. We owe this country Christian ordinances and more liberal allowances for the men supplying them.'—John Bredin.

In the saddle-bag days the little school-house in "Smoky Hollow" was one of the appointments of the Dalhousie Circuit. About 1840 the New Connexion brethren built a good-sized church. The Wesleyans built another a mile and a half north-west and the New Connexion another not far distant. To unite the three in one a central site was obtained and a new church erected, which was opened on the 16th of May, 1878.

'Such unity and enthusiasm were never before witnessed in that neighborhood, and the subscriptions exceeded the expenditure.'

S. P. Ford, M.D., of Norwood, in reply to a correspondent who had asked "What becomes of our new members?" says:

'Let the frontier town, where the increase reported at Conference did not correspond with the number reported in the papers, answer for itself. The hundreds who gave their hearts to the Lord here last winter, with very few exceptions, are in our Church communion to-day.

The work was pre-eminently the work of God—the result of three years' honest, faithful presentation of God's truth and in answer to the importunate supplications of God's people. No wonder that there are so few backsliders after such a work—and it is still going on.'

New churches have been built at Monckton, Kirkfield, Caledon, Hamilton—Wesley Church—W. Winchester, Richmond, Kelvin, etc.

The Rev. Dr. Douglas, Delegate to the Methodist Episcopal Church South, received a real Methodist welcome, and his address awakened unbounded enthusiasm.

The French District Meeting was held in the little French Church, Montreal, the Rev. John Borland, Chairman, presiding. All the brethren were present with cheering reports of progress. There had been 42 removals, but an increase of 78. Everywhere there were difficulties and constant opposition.

The General Conference of the Australian Methodist Church opened in Sydney, N.S.W., on the 8th of May, 1878. Ninety-one delegates—the whole number elected —were present, representing the Annual Conferences of New South Wales, Victoria and Tasmania, South Australia, and New Zealand. The Rev. J. Watsford was President and the Rev. J. B. Waterhouse Secretary.

The returns at the Red River District Meeting show a membership of about 1,000, an increase of 130. Four additional men are asked for.

British Columbia District Meeting reports thirteen missionaries employed; the total membership of Indians and whites 996, an increase of 225, and $11,279 raised for all purposes, and church property valued at $74,375.

At the recent Primitive Methodist Conference in London, Ont., the question of union was carefully considered, but no final action was taken.

CHAPTER XXVI.

1878-9.

RELIEF AND EXTENSION.

Conferences—Kingston—General Conference — Montreal — Eastern Visit—Chilliwack—Crosby—Pollard—Derrick—Steinhaur—Manning—Lawson—Conferences, 1879 — Colleges — Relief Fund—Ottawa—Winnipeg—Cosford—Peterson — Ecumenical Council—Oxford House—Japan.

The London Conference opened in St. Thomas on the 5th of June, 1878. The Rev. E. B. Ryckman, M.A., was elected President and the Rev. John Wakefield Secretary.

Into full connection—Joseph H. Hodson, B.A., Edwin S. Shibley, Hugh T. Crossley, Wm. L. Hackett, John W. Cooley, Samuel C. Sellery, B.D., Alfred M. Phillips, B.D., Richard C. Henders.

The Rev. J. B. Clarkson, M.A., moved and the Rev. S. D. Rice, D.D., seconded their reception.

A Conference prayer-meeting was held at six o'clock Sunday morning, and the love-feast at nine o'clock. The ordination sermon was preached by the Rev. Egerton Ryerson, D.D. On Monday the Rev. Dr. Wood presented the report of the work in Japan and the Rev. Davidson McDonald, M.D., gave an account of their five years' labor in that country.

Nine candidates were received on trial.

Died—Geo. McNamara, Aug. 3rd, 1877, aged 66 years.
Peter Ker, April 8th, 1878, aged 69 years.

Number of members—37,880; increase, 569.

The Conference closed on Wednesday evening.

The Toronto Conference was held in the Richmond Street Church, Toronto, commencing on the 12th of June, 1878. The Rev. E. B. Harper, M.A., was elected President and the Rev. John G. Laird Secretary.

The greetings of the London Conference were received

1. Lake, Mr. John N
2. Mrs. James Gooderham
3. McLaren, Judge J. J.
4. Sparling, J. W., D.D.
5. Mrs. E. S. Strachan
6. Ross, James S., D.D.
7. McDougall, John, D.D.
8. Young, Rev. Joseph
9. Inch, J. R., LL.D.

by telegraph and answered.

Into full connection—George C. Workman, M.A., Francis H. Wallace, B.D., Henry Thomas, Wm. H. Elmsley, Thomas C. Legate, Foster McCammond, Thomas B. Wilson, Sidney J. Shorey, Wm. T. Dyer, Jabez Wass, Thomas Manning, B.A., George Walker, Robt. C. Wilkinson, Frank C. Keam, Wm. T. Hicks.

Their reception was moved by Dr. Ryerson and seconded by Dr. Jeffers.

The Rev. Dr. Nelles preached the ordination sermon. The Rev. Alex. Burns, M.A., D.D., returning from the United States, was re-admitted to membership in the Conference.

Sixteen candidates were received on trial—three of them from Japan.

Died—Thomas Sliter, Jan. 3rd, 1878, at the Montreal College, in the fifth year of his probation, and at the age of 28 years.

Members—36,072; increase, 740.

The Montreal Conference assembled in Brockville, June 19th, 1878. The Rev. John Borland was elected President and the Rev. W. I. Shaw, LL.B., Secretary.

Into full connection—George H. Porter, Isaac Wheatley, Arthur Whiteside, Edward W. Crane, George C. Poyser, Benjamin Franklin, B.A., Joseph Carr.

Their reception was moved by the Rev. Henry F. Bland and seconded by the Rev. Wm. Jackson.

The ex-President, Rev. Dr. Douglas, preached the ordination sermon.

Nine candidates were received on trial.

Died—John Howes, Sept. 1st, 1877, aged 65 years.
Wm. S. McCullough, M.A., May 27th, 1878, aged 36 years.

Number of members, 22,850; increase, 744.

To provide for the debt on Stanstead College it was proposed that the ministers contribute $5,000, that $5,000 be raised in Stanstead, and that a general canvass be made for the balance. The ministers present subscribed $6,387.

The Conference closed on Tuesday night.

The Nova Scotia Conference was held at Amherst, N.S., commencing June 27th, 1878. President, Rev. James Taylor; Secretary, Rev. Stephen F. Huestis. The places of meeting were but ten miles apart and these two Conferences interchanged visits.

Died—Henry Pope, July 6th, 1877, aged 89 years.
W. F. Penny, B.D., March 28th, 1878, aged 30 years.

The New Brunswick Conference met in Sackville, N.B., June 27th, 1878. The Rev. Joseph Hart was elected President and the Rev. Charles H. Paisley, M.A., Secretary.

Died—John Ellis, July 26th, 1877, aged 32 years.
Wm. McCarty, Nov. 17th, 1877, aged 62 years.

The Newfoundland Conference commenced on the 13th of June, 1878. President, Rev. George S. Milligan, M.A.; Secretary, the Rev. James Dove.

Died—John Gibson Currie, May 8th, 1878, aged 27 years.

In all the Conferences Delegates were elected to the General Conference.

After improvements to the extent of $6,000 the Sydenham Street Church, Kingston, was reopened July 14th, 1878.

The Rev. Alex. Burns, D.D., LL.D., resigned the Presidency of Simpson Centenary College, Indianola, and was appointed President of the Wesleyan Female College, Hamilton.

The second General Conference of the Methodist Church of Canada assembled in the Dorchester Street Church, Montreal, on the 4th of September, 1878, the President, Rev. Dr. Ryerson, in the chair. After devotional exercises the President gave an historical and statistical review of the past four years. The quadrennial census of the Church presents us with the following results, as reported at the Annual Conferences of June, 1878. Number of Conferences, 6; number of members,

113,175; on trial, 9,430; total, 122,605; increase, 20,659; ministers, 1,165; increase, 134; Sunday schools, 1,733; increase, 221; officers and teachers, 15,751; increase, 2,474; scholars, 120,972; increase, 19,754; churches, 2,046; increase, 540; parsonages, 484; increase, 110; total value of all church property, $6,022,227; increase during quadrennial, $2,667,330. The Doctor's lucid and encouraging address elicited the heartiest approval of the Conference. The number of Delegates elected by the Annual Conferences was 225. The Rev. George Douglas, D.D., was elected President and the Rev. Alex. Sutherland Secretary. The Rev. Samuel Coley, Representative of the English Conference, was introduced. To ensure uniformity of administration a Committee was appointed on the Government of the Church. On the evening of the first day a sacramental service was held in St. James Street Church. The Rev. Dr. Sargeant, Representative of the M. E. Church of the United States, was introduced. Among many memorials was one from the Kingston District proposing the admission of laymen to the Annual Conferences. The Endowment Funds for Arts and Theology in Victoria College had reached $120,000. The Transfer Committee was made to consist of the President of the General Conference and the Presidents of all the Annual Conferences.

On Sunday the Rev. Samuel Coley, of the English Conference, preached in St. James Street Church in the morning and the Rev. William Taylor, Missionary Bishop from India, in the evening.

A committee was appointed with authority to publish a new Hymn Book.

The Committee on Class-Meetings reported that 'they do not find any sufficient reason to warrant them in recommending any legislation, either on the subject of class-meetings or class-meeting attendance.'

This awakened discussion. On one side it was contended

'that the rules are not and cannot be enforced—that there should be no condition of Church membership not authorized by the New Testament—that compulsory attendance is a bar to many good people—that Mr. Wesley did not regard his societies as a Church—that making attendance at class a test unduly exalts one means.'

On the other side it was urged 'that the class-meeting has been a main factor in the beginning and development of the Methodist Church—that making attendance optional would tend to discontinuance and open the way for a nominal and unconverted membership—that spirituality would be lowered—that the class-meeting, though not as such specially mentioned, is a form of Scriptural fellowship—that the desire for change is from outside—that attendance is a condition rather than a test of membership—that Wesley made it so, not only in his societies at home, but in the Methodist Episcopal Church—that those who declare opposition to Christian fellowship are very few—that while a small number may have been repelled, multitudes have been won by the social life and power fostered in the class-meeting—that it is an efficient means for Scriptural oversight—and that the Church has a right to employ the best means to accomplish New Testament injunctions.'

A lengthy debate ended in adopting the Report and allowing our rules to stand.

"Thus closed one of the finest debates ever conducted in any Conference of the Methodist Church of Canada. For point in argument and application, for logical deduction, for earnestness of spirit, for gentlemanly conduct towards opponents, it is doubtful if ever it has been excelled in any similar court."

But the general consensus reached was regarded more as a truce than a final decision.

An evening session was held for the reception of Delegates, when the Rev. Samuel Coley, of the British Conference; the Rev. Dr. Upham, of the Methodist Episcopal Church, United States, and the Rev. Dr.

Kelley, of the Methodist Episcopal Church South, addressed the Conference.

It was resolved that only one Missionary Secretary be appointed. The Rev. Dr. Wood, who had been Superintendent of Missions from 1847 to 1868 and Missionary Secretary from 1868 to 1878, sent in a letter of resignation. The resignation was accepted, with the request that Dr. Wood continue his attendance at the meetings of the Committee and of the Central Board. The Rev. Alexander Sutherland was appointed General Secretary and also Clerical Treasurer, with John McDonald, Esq., as Lay Treasurer. The Rev. Edward H. Dewart was re-elected Editor of the *Christian Guardian and Evangelical Witness,* and the Rev. William Briggs was elected Book Steward. The Rev. D. D. Currie was elected Editor of the *Wesleyan* and the Rev. Dr. Pickard Book Steward for the Eastern section. Six memorials requested an extension of the ministerial term to four or five years. The Committee reported against the extension, and the Conference sustained the Report. The Revs. J. R. Jacques and William Brown, Delegates from the Methodist Episcopal Church of Canada, brought a fraternal message from their Conference, and were heard with great pleasure, both the message and the addresses breathing the desire "that we be more and more closely united in the bonds of Christian fraternity." These sentiments were reciprocated in a Conference resolution, carried by a rising vote, expressing the hope that "the Methodism of our country may ultimately become one."

A motion to admit laymen to the district meeting received a majority vote, but not the necessary three-fifths. A proposal by the Rev. Louis Beaudry and Hon. James Ferrier for the organization of a Woman's Missionary Society was referred to the Central Board, with power to act. It was resolved that the debt of the

Missionary Society be divided among the Conferences, to be paid in four annual payments.

The addresses, debates, and general business of the Conference were well reported in the *Christian Guardian*, and all legislation published in the minutes, to which reference may be made for further particulars.

The sessions were continued from the 4th to the 23rd day of September. A very excellent photo of the Conference, from individual sittings, was executed by Notman & Co.

From Conference annual missionary meetings comes the unanimous determination—"the debt must be paid."

The Rev. Drs. John A. Williams and Davidson McDonald visited the Eastern Provinces on behalf of the Missionary Society. Over $1,000 expenses have been incurred in defence of the Oka Indians and their claims.

Ontario Ladies' College:

'The Christmas concert was given on Wednesday evening. The Music Hall had been beautifully ornamented by the young ladies; "Merry Christmas," "Louise and Lorne" and other evergreen work adorning the walls. As the pupils marched in, filling tier after tier of reserved seats, the whisper was heard: "Are there many more coming?" Mr. Torrington and his pupils went splendidly through a choice programme, without a failure. Then the pupils and their friends were invited to supper. After an hour spent in conversation, friends old and new separated with many hearty congratulations on the unmistakable success of the college. . . . . With the new buildings, boarding accommodations are very complete and the facilities afforded for a thorough literary, scientific and musical education are confessedly unsurpassed.'

The Rev. Charles M. Tate, writing from Chilliwack, B.C., December 10th, 1878, tells of much work and weeks at a time from home:

'We have at once to be farmer, mechanic, magistrate, teacher, doctor, and missionary. Yet it thrills the heart

with joy to have the pleasure of telling the story of "Jesus and His love." On the 6th of Nov. we began a four days' meeting. The weather was cold, but the church was filled, many coming thirty miles and living in tents. We had promised to visit the Indians on the coast and took steamer for New Westminster. Through a friend we procured a sloop and with our previous knowledge went to work on ropes, sails, provisions, ballast, etc.'

During the summer new churches were built in Ameliasburg, Bell's Corners, Victoria—Ridgeway Church—Kirkville, Euphrasia, Woolford, Talbotville, Aurora, Conestoga, Wellington, Man., Sandlake, Cottam, Belmore, Morris, Man., Gravenhurst, Beeton, Man.

Perth: 'A year ago we had a gracious outpouring of the Holy Spirit. One hundred and fifty joined the Methodist Church, a large proportion of whom are doing well. Our congregations are doubled, our prayer-meetings quadrupled. A deep-seated religious feeling is growing in intensity. At the country appointment the little one has become a thousand.'

The Rev. Thomas Crosby, Port Simpson, writes of spiritual improvement, seven classes, with 262 members, and some useful native assistants; congregations of six to eight hundred and a hundred children in the Sunday School.

'We want a new schoolhouse and are getting the foundations ready; who will help us? Another great need is a Home for young women—now even by fathers and brothers sold to their ruin! They come to us crying for help. Had we a place for them, we might have a score or more all the time under our care, learning all kinds of work and preparing to make good homes. Who will help to raise—say $800—for the necessary buildings? Christian women in Canada would surely be willing to lend a helping hand. We are praying that God will come in power and save the people.'

This was one of the many appeals which reached the ears and hearts of some Methodist women in Hamilton

and led the way to the organization of the "Woman's Missionary Society."

Ever and anon in the rusty pages of old *Guardians* we meet the black lines which tell of many who will not again answer the Conference roll-call.

Temperance, missionary, and revival meetings make the winter months a harvest time.

Mr. John Mathewson, now in his ninetieth year, has been fifty-seven years in Montreal. At the time of their golden wedding Mr. and Mrs. Mathewson invested a sum of money to yield $100 annually to the Ottawa Street Church and an equal amount to the Superannuation Fund. This venerable couple have been permitted to see the cause they loved develop from small beginnings in 1821 to its present vigorous proportions.

CENSUS OF SOME DENOMINATIONS IN ONTARIO.

Status per 1,000, omitting decimals.

	1851	1861	1871
Congregational	8	7	8
Baptist	56	50	53
Roman Catholic	176	184	169
Presbyterian	214	217	220
Episcopalian	234	228	204
Methodist	224	250	285

The Rev. William Pollard, writing from Victoria, B.C., February 29th, 1879, tells of improving health, revival services attended by persons speaking fourteen languages, the conversion of many from the interior, good attendance at day and Sunday School.

The Rev. Thomas Derrick, moving from Burrard Inlet to New Westminster, says:

'I am ending my tenth year on this District—the oldest man in the work—and serving the Society with as little expense as possible. My home has been a hospital for weeks. We have to be all things to all men.'

The Rev. Henry Steinhaur, of White Fish Lake, after being laid aside nearly five months, was slowly recovering and thankful that the mission had not greatly suffered. He was cheered by the arrival of books and a visit from his Chairman. Two young men were preparing to come to Ontario to study.

The Rev. Henry M. Manning, of Fort McLeod, had secured a house, lot and some furniture for $225; a large building for church and school at $6 a month, fitted up by the people. Young men of the Mounted Police, long deprived of social and religious privileges, increase the small congregation.

Miss Barrett, teacher, rejoices in the coming of Mr. Manning and the general kindness of the people; she has twenty-two scholars, much in need of books.

The Rev. Thomas Lawson says he is trying to hold the fort at Little Saskatchewan and Shoal Lake until assistance arrives. Many places were desiring attention. A man should be at Beautiful Plains and another at Rapid City, fast becoming an important centre.

The untimely death of Mr. James Gooderham, of Toronto, by a railway accident at Carlton, May 10th, 1878, is very deeply and widely mourned. He started as a probationer for the ministry in 1848, but his health failing after two years, he went into business. Through subsequent years his services were in constant demand and highly prized on many circuits, which he visited as a local preacher. Many will miss his generous benefactions. His funeral was one of the largest ever seen in Toronto.

Reports from educational institutions indicate general success. Towards the Stanstead College $40,000 were subscribed. The May district meetings give encouraging evidence of financial and numerical increase. New churches have been erected in Lancaster, Mount Albert, Corinth, Galt, etc.

The London Conference met in Queen's Avenue Church, London, on the 4th of June, 1879. President, Rev. William S. Griffin; Secretary, Rev. George H. Cornish. In the evening of the first day a memorial service was held, and fitting tributes were paid to the unusually large number of ministers who had died during the year.

Asahel Hurlburt, July 26th, 1878, aged 75 years.
William Philp, Aug. 18th, 1878, aged 71 years.
Solomon Waldron, Sept. 7th, 1878, aged 83 years.
Robert Corson, Oct. 8th, 1878, aged 85 years.
John Ryerson, Oct. 8th, 1878, aged 79 years.
Edmund S. Jones, Oct. 16th, 1878, aged 39 years.
Joseph Messmore, Jan. 15th, 1879, aged 84 years.
Joseph B. Goodspeed, March 7th, 1879, aged 53 years.
C. W. Hawkins, B.A., April 13th, 1879, aged 32 years.
James Bell, May 31st, 1879, aged 69 years.

Into full connection—Lewis Warner Crews, Robert W. Wright, Theophilus R. Earle, Francis Swam, Robert H. Balmer, James E. Ford, Robert W. Smith, Andrew M. McCulloch, Thomas B. Leith, Cecil Harper, B.A., George J. Kerr, Jasper Wilson, William H. Gane, James E. Russ, Thomas R. Clarke, John W. Freeman, B.D., Fred H. Sanderson, Robt. R. Maitland, David Rogers, Alfred A. Bowers, Thomas H. Orme.

The Rev. John F. German, M.A., of Winnipeg, was introduced. The ordination sermon was preached by the ex-President, Rev. E. B. Ryckman, M.A. Twelve candidates were received on trial. The Conference disapproved of the change made by the General Conference in regard to the Transfer Committee. Total number of preachers, 331; of members, 38,767; increase, 887.

The Toronto Conference was opened in Port Hope on the 11th of June, 1879.

President—Rev. John Shaw.
Secretary—Rev. Thomas S. Keough.

Into full connection—George W. Hewitt, B.A., Wm. H. Madden, James H. Barkwell, B.A., George S. Reynolds, Thomas W. Campbell, B.D., Solomon C. Edmunds, B.D., Andrew Stewart, B.D., Peter W. Davies, Charles W. Watch, James W. Stewart, Charles M. Tate, Wm. P. Brown.

Six young men were received on probation.

The Revs. John McDougall, from the North-West, Drs. George Cochran and Davidson McDonald from Japan, spoke at the missionary meeting.

Messrs. James Holden, Joshua Richardson, G. Y. Smith and Rev. J. E. Sanderson appeared on behalf of Ontario Ladies' College. They spoke of the additions made to the buildings, the increasing attendance of pupils, and a surplus of $1,500, after paying running expenses and interest. The Rev. J. E. Sanderson having resigned the Governorship, the Rev. John J. Hare, B.A., was appointed in his place. The Rev. Drs. Jeffers, Harper and W. H. Withrow, Official Visitors to the College, highly complimented the officers and staff for the energy and ability manifested in the success of the Institution.

Died—Conrad Vandusen, Aug. 19th, 1878, aged 78 years.
Matthew Robison, Dec. 17th, 1878, aged 34 years.
John W. Wicher, Feb. 3rd, 1879, aged 38 years.
Anson Green, D.D., Feb. 19th, 1879, aged 78 years.
William Andrews, April 14th, 1879, aged 63 years.
John Mcguire, May 10th, 1879, aged 70 years.
William Sutton, May 26th, 1879, aged 64 years.
William Coleman, May 27th, 1879, aged 71 years.

Total number of ministers, 359; members, 36,031; decrease, 41.

The Conference closed on Tuesday evening.

The Montreal Conference opened in Sydenham St. Church, Kingston, on the 18th of June, 1879.

President—Rev. George McRitchie.

Secretary—Rev. Thomas G. Williams.

Into full connection—Samuel D. Chown, Thomas B. Conley, B.A., Samuel Ellery, Wm. T. Smith, Wm. H. Sparling, B.A.

Their reception was moved by the Rev. LeRoy Hooker and seconded by the Rev. James Elliott, D.D.

The ordination sermon was preached by the Rev. S. S. Nelles, LL.D.

The Revs. George Cochran, from Japan, John McDougall and Wm. Halstead, from the North West, took part in the evening meetings.

Ministers, 225; members, 22,373; decrease, 477.

The thanks of the Conference were given to the Ladies' French Missionary Societies of Montreal and Stanstead.

The Rev. Alex. Hardie, M.A., was appointed Governor and the Rev. A. Lee Holmes Principal of the Stanstead College.

Proposals from the Missionary Committee of Finance for the raising of $150,000 were approved.

The Conference closed on Wednesday afternoon.

The Centenary Church, Hamilton, was well filled for the closing exercises of the Wesleyan Female College. Essays, music, addresses, and presentation of prizes pleasantly occupied the evening.

The new Ryerson Hall, Ontario Ladies' College, was the scene of a grand gathering of parents and friends for the College closing. Essays were read by the graduating class—Misses Davies, Herriman, McDowell, Sanderson, Scott, and Wilson. A gold medal was presented to Miss Davies; silver medals to Misses Herriman, Sanderson, and Scott; and prizes to several others. A very appreciative address and an elegant silver service were presented by the pupils to the Rev. J. E. Sanderson, M.A., on his retiring from the college.

"The Board of Directors, in accepting Mr. Sanderson's resignation, adopted unanimously a resolution expressing their high appreciation of his Christian character and conduct and their best wishes for his future welfare. At a subsequent meeting of the Board a petition was received from the whole school requesting a reconsideration of Mr. Sanderson's resignation."

The Executive Committees of the Annual Conferences and the District Meetings generally endorsed the proposal to raise a Missionary Relief and Extension Fund of

$150,000. The discussions in the General Conference on Class-meetings have been followed by lengthy correspondence, and for the most part strongly in favor of these meetings as essential factors in the origin, development and perpetuation of Methodism.

Robert Campbell, of Brooklin, Ont., son of an officer of the British Army, 'was born in Kingston in 1801, and was brought up a Presbyterian. Removing to York Township he fell in with "the people called Methodists," at a camp-meeting, in 1827, was converted and united with the Methodist Church at Richmond Hill. After two years he was made a leader, and shortly afterwards a local preacher. About 1844 he removed to Brooklin, where until his death, Sept. 18th, 1879, he was known as a good man, a faithful leader and very acceptable local preacher.'

The Annual Meeting of the Missionary Society was held in Ottawa, October, 1879. Mr. Dawson, Mayor of Charlottetown, presided at the public meeting. The Report was read by the Secretary, and addresses were delivered by Revs. John Shaw, John McDougall, Dr. Rice, Dr. Dove, Messrs. Donley, Morrow, and others.

The prospect for raising a special Relief and Extension Fund seemed very hopeful. Some subscriptions of $1,000, $8,000 raised in Montreal, and other liberal offerings, gave assurance of success. A probationer, receiving $200 salary, having to pay $125 for board and horse-keeping, $35 for books and other necessaries, enquires: "What can I do?" yet resolves to have a share in the $150,000.

The Rev. Thomas W. Constable's tribute:

'At the age of about twenty-one years, Diana Mattison became my wife and we came to this country. In 1843 we went to the Amherstburg Mission, where she endured for Christ what only some ministers' wives have experienced. One half of a large house was our parsonage, the other half our church. My work took me from home every alternate week from Sunday noon

to Saturday noon, and in that dreary old house she spent every second week alone, while I was making my 150 miles' ride around the circuit on horseback. But the loneliness and hardship she cheerfully endured that souls might be won. When we left, after three years, her name was as ointment poured forth. Thence for thirty-five years of itinerant life she was everywhere my efficient helper. She had what William Arthur calls the gift of "patience in prayer"; and often while thus she prayed sinners trembled and saints shouted for joy. After five months' distressing suffering, from paralysis, she fell asleep in Jesus, Nov. 1st, 1879. Of her ten children—four daughters and six sons—two had gone before her. "The woman that feareth the Lord, she shall be praised."'

The above may be taken as a sample of many similar records we might insert of itinerant life.

For the most bountiful harvest in several years a day of general thanksgiving was proclaimed, and cheerful gratitude prevails.

The General Conference of the Methodist Episcopal Church, United States, in 1876 proposed a General Council, in which all sections of Methodism should be represented. The English Conference of 1878 endorsed the proposal. Similar action was taken by many other Conferences and committees were appointed.

Emerson, Man.:

'The Rev. George Young and wife arrived here Dec. 19th, and arrangements were made for services on Sunday. The Literary Association Hall was rented, fitted up with seats, desk, and an extra stove. The weather was intensely cold, but the Hall was nearly full and we were comfortable. With an organ and excellent choir we sang the songs of Zion in a strange land, and though distant far from former associations, we felt thankful for the consolations of our dear old Methodism. The text was Ps. xx, 5: "In the name of our God we will set up our banners."

'Having been so long destitute, we were hungry for the bread of life. In the afternoon fellowship meeting

our hearts were melted within us. God was with us and we were drawn closer to each other. Twenty-six names were taken for membership and others have been added. In the evening the Hall was full. After the sermon a short but warm prayer-meeting was held. We had "a day of feasting." On Monday the Trustees decided to purchase a site, build a tabernacle and a small parsonage—an expenditure of about $2,000. We are all newcomers, but will do what we can. For four weeks the weather has been extremely cold, about 40 below zero and last night 56.'—W. McKechnie.

Dr. Young's list of members is interesting:

'Mr. and Mrs. Sparling, St. Mary's; Mr., Mrs. and Miss McKechnie, Charlottetown; Miss Wallace, Winthrop; Mr. Keighley, Mrs. Young, and Miss Linton, Toronto; Mr., Mrs. and Miss Baskerville, Ottawa; A. B. Stoeffer and Mrs. Stoeffer, Oxford; Harper McKechnie, Grimsby; Mrs. Trayner, Renfrew; W. J. Curtis, London; Mr. and Mrs. Kinch, Belleville; Mrs. and Miss Kirfoot, J. W. Kirfoot, North Gower; Mr. and Mrs. Armstrong, Clinton; Mr. and Mrs. Crogan, Athens; Miss Copeland, Tamworth; Mr. Leatherlaw, Seaforth; Mr. and Mrs. Ferguson, Ashfield; Wellington Stouffer and wife, Kippen. Total, 32.'

For these few to "arise and build" seemed a formidable undertaking. A house for parsonage was bought for $1,000, and two lots adjoining for $400.

Winnipeg:

'Six years ago this place was a small village, now a city of over 9,000. It was simply a Hudson's Bay post when Sir Garnet Wolseley arrived at Fort Garry. New buildings are to be erected by the Company at a cost of $100,000. Main Street, one-third wider than King or Yonge St., Toronto, is built up for a mile and a quarter. There are many fine buildings, but the usual array of inferior ones. Grace Church is neat and comfortable. The Presbyterian church cost $30,000. The other churches are small. Private residences are generally comfortable; some elegant, considering the cost of materials. Two lots have been secured for Methodist churches. The weather lately has been of the coldest—down to fifty below zero.'—W. T. Turner.

As last winter in Brantford, Chatham, and Guelph, so now in St. Catharines, the labors of Rev. E. P. Hammond have been attended with great success, several hundreds having professed conversion. Services have been held in most of the churches simultaneously.

Mrs. Martha Cosford, mother of the Rev. Thomas Cosford, was born in Northamptonshire, England, October 14th, 1792. In 1819 she came with her husband, John Cosford, to Little York. In 1827 they moved up Yonge Street, where she was converted, under the ministry of Rev. D. McMullen, and became a member of the Methodist Church. In 1846 the family, with other friends, found a new home in the Township of Peel, then all a bush, where her son Thomas, stationed in Guelph, gave them occasional ministrations. On the death of her husband in 1862 she went to live with her son-in-law, Mr. John Garbutt, of Springhill, where she died, November 6th, 1879, aged 87 years. She was an intelligent, faithful, Christian woman. Eleven children and over sixty grandchildren cherish her memory.

James Peterson, of Colborne, Ont., was one of a family of nine sons and four daughters whose parents, loyal to the British Throne, sought a home in Canada in 1783, and settled in Adolphustown.

'The mother and most of the family became members of the Methodist Church. James was converted at the age of fifteen and continued a steadfast member of the Church all his days. He was a class leader and a local preacher for forty years. He died on the 3rd of December, 1879, at the age of eighty-one years, leaving a widow, a large family of sons and daughters, and many grandchildren.'

William Roadhouse was the eldest son of William and Elizabeth Roadhouse, who came from England in 1819 and settled in Albion.

'Before leaving England, William married Sarah Cass. For over sixty years he was a member of the

Methodist Church. About 1830 a church was built near his home, known as the Roadhouse appointment. He died on the 1st of January, 1880, aged 83 years, leaving a widow, six sons and daughters, many grand- and great-grandchildren.'

The Rev. Ebenezer Robson writes of his pleasant furlough in Ontario, visits to Montreal, Lachute, Brockville, farewells at Toronto, his trip with Miss Lawrence, a teacher, to San Francisco, and his safe arrival at Victoria. Having reached the "Royal City," he concludes: 'It is just twenty-one years since I first set foot on the banks of the Fraser River. Not a single tree had then been cut down on the site of this city.'

For some years the Ladies' Missionary Society of Montreal and other Eastern places have greatly aided the French mission work. Women in some western cities—Toronto, Hamilton, etc.—have been thinking that by union of effort they might assist Indian and other missions and help to swell the missionary income. In answer to their suggestions the Missionary Secretary mentioned Japan, Fort Simpson, and the Saskatchewan Orphanage, towards which their united energies might well be directed.

For years the name of Thomas Vaux has been a household word in Ontario and Quebec.

'He was born in England in 1797. His father died early, but Thomas received a good education, came to America when about twenty-one and after a short stay in the United States, made Canada his permanent home. While employed as a teacher at Saltfleet he married Miss Carpenter. Subsequently he taught more advanced schools in Hamilton and Little York, after which he entered the service of the Government. His wife died while he was yet a young man, and later he married Miss Marshall. One of his daughters by this marriage became the wife of Rev. Joseph Hugill; another the wife of the Rev. J. S. Evans, D.D., the youngest, Mrs. W. E. Sanford, of Hamilton. Mr. Vaux was converted in

a camp-meeting at Ancaster in 1823, became a local preacher and filled other offices in the Methodist Church with great acceptability. He was a happy, cheerful, consistent Christian, and the influence of his life was widely felt in charitable and religious work. A peaceful and quick close came to his useful life of eighty-three years on the 25th of February, 1880.'

Victoria.—"Then and Now," by Rev. E. Robson:

'Victoria of 1859 consisted almost wholly of wooden buildings. Now there are scores of stone and brick edifices, some of them large and handsome. All the churches have been built since then. Not a single public hall then—now quite a number; scarcely a store or warehouse worth naming—now substantial commercial blocks. For private residences there were the old cottages of the Company; now city and suburbs can boast of palatial mansions, with evidences of wealth and any number of cosy dwellings. The Governor and the Colonial Chaplain had the only gardens then worth seeing; now flower and fruit gardens are numerous. English holly, cypress, laurel, borders of box, crocuses in full bloom present a lovely spectacle in February. There was but one Protestant minister before our arrival; now eight or nine. There was no organized Methodism; now our congregation in Victoria is the largest, I believe, in the Province, and over five thousand people listen to our ministers, and contribute to their support nearly six thousand dollars a year, besides building churches and parsonages.'

At the General Conference of the Methodist Episcopal Church, United States, begun in Cincinnati, May 1st, 1886, the Committee on the Ecumenical Council presented an elaborate report. Seven Methodist churches had expressed approval, and word was expected from others. Suggestions were made as to the appointing of committees and a general meeting. The Committee on Lay Representation in the Annual Conferences presented a plan for the election of laymen. The Revs. William, Arthur and F. W. McDonald, Delegates from the English Wesleyan Conference, were in-

troduced; also the Rev. Wm. McMullen, from the Irish Conference.

The Rev. Enos Langford sends interesting particulars of his journey to Oxford House, the heavy-ladened boats of the Company and the kind attentions of officers. During a delay of three weeks at Norway House he was able to assist Mr. German and witness the work of Miss Battie in her school.

'We reached the Fort August 16th, 1879, strangers in a strange land, tired and hungry. We were lighting a fire to prepare breakfast when a H. B. officer appeared and cheerfully said: "Come with me"; and by his kind wife we were hospitably entertained. Finding the old parsonage not habitable we fitted up the church and lived in it until a few days before Christmas, when we moved into the new parsonage. We held service in the open air, with a congregation of two hundred, and for a school put up a lean-to against the church, into which Miss Parkinson gathered about seventy children. Before closing the school in October Miss P. had so learned the Cree characters as to teach the children, and many of them could read nicely. Many things which we might say about our work we reserve for a future time.'

The Rev. George Cochran, writing from Japan says:

'There is no more encouraging feature in the labors of the last ten years than the wonderful growth and efficiency of woman's work for heathen women, as I saw it during six years. Nearly every mission has a girls' school, under the care of Christian women, sent out and sustained by special funds. I have felt it as the one defect in our mission to Japan that we have nothing of the kind. I am glad to notice in a report of the Centenary Church missionary meeting that this lack is awakening attention. The needful complement of a school for woman's work will, we trust, receive such generous encouragement as to render it at no distant day an accredited part of our agency in the foreign field.'

This is another call for women to help.

The Rev. Wm. Arthur visited Toronto and addressed the District Meeting on the 27th of May, 1880. A re-

ception was tendered him in the evening, when ministers and members of many churches gave the distinguished visitor a hearty Canadian welcome. On Friday Mr. Arthur visited Hamilton, and on Sunday morning he preached in the Metropolitan Church, Toronto.

New churches have been built at Holmesville, Mara, Teeswater, St. Mary's, Flamboro, Arran, Strathroy, Lynville, Georgina Island, Newington, Duffin's Creek, Newmarket, Thurlow, Staffordshire, Roblin, Thompsonville, Penetanguishene, etc.

METHODIST CHURCH, STRATHCONA.

CHAPTER XXVII.

1880-1.

ECUMENICAL COUNCIL AND UNION.

Conferences—Colleges—Central Board—Vitality—Ladies' Society—Revivals—W. M. S.—Hamilton—Conferences, 1881—Council—Lady Macdonald—Hunt—Union—Ryerson.

The London Conference met in Wesley Church, Hamilton, on the 2nd of June, 1880.

President—Rev. John Wakefield.

Secretary—Rev. W. R. Parker, M.A.

Received into full connection—Solomon Cleaver, B.A., Wellington Bridgman, Hugh T. Crossley, Wesley F. Campbell, Augustus Broadway, Ephraim B. Stephenson, George W. Henderson, and Charles Deacon.

Their reception was moved by the Rev. Alex. Burns, LL.D., and seconded by the Rev. Alex. Langford. The ordination sermon was preached by the ex-President, Rev. W. S. Griffin. Nine candidates were received on probation. Towards the Relief and Extension Fund $111,803 had been subscribed and $70,880 paid in. Total number of members, 38,599; decrease, 168.

Died—Matthias Holtby, January 6th, 1880, aged 81 years.

The Conference closed on Tuesday afternon.

The Toronto Conference met in Bridge St. Church, Belleville, June 6th, 1880.

President—Rev. N. R. Willoughby, M.A.

Secretary—Rev. Samuel J. Hunter.

Into full connection—Henry Sherin, John M. Wilkinson, B.A., James E. Allen, John Power, Thomas Dunlop, Alfred J. Barltrop, Stephen A. Arkels, Thomas McKee, Walter W. Lloyd.

The Rev. John Learoyd moved and the Rev. Dr. Sutherland seconded their reception. The Rev. John Shaw preached the ordination sermon.

Eight young men were received on trial.

Died—Wm. McCulloch, Sept. 19th, 1879, aged 66 years.
William Irwin, October 9th, 1879, aged 43 years.
Thomas Derrick, March 29th, 1880, aged 65 years.
Jonathan Scott, May 5th, 1880, aged 77 years.

Total number of members, 36,854; increase, 823.

The Conference closed on Tuesday afternoon.

The Montreal Conference met in Stanstead, June 16th, 1880.

President—Rev. William Hansford.

Secretary—Rev. Thomas G. Williams.

Into full connection—Lewis Conley, Drummond McCunn, Martin Bates, John Gibson, David C. Sanderson, Delmer E. Mallory, Joseph Earl, Chief Joseph Onesakenarat.

The Rev. Hugh Johnston, M.A., moved and the Rev. Fred W. McDonald, of the English Conference, seconded their reception. The Rev. Mr. McDonald also preached the ordination sermon.

Six candidates were received on probation.

Died—James E. Werden, Nov. 6th, 1879, aged 32 years.
Jabez B. Keough, Dec. 27th, 1879, aged 50 years.
Alfred E. Jaques, April 28th, 1880, aged 27 years.
J. B. Selley, M.D., May 10th, 1880, aged 72 years.

Total number of members, 22,429; increase, 56.

The Rev. George Douglas and Hon. James Ferrier were elected Delegates to the Ecumenical Conference; Rev. Dr. Elliott and Dr. Skinner alternates.

The Conference closed on Wednesday afternoon.

The Nova Scotia Conference was held in Truro, N. S., commencing June 16th, 1880. The Rev. Richard Smith was elected President and the Rev. Jabez A. Rogers, Secretary.

Number of members, 9,612; increase, 78.

The New Brunswick and Prince Edward Island Conference was held in St. John, N. B., commencing June 16th, 1880. The Rev. Edwin Evans was elected President and Rev. H. P. Cowperthwaite, M.A., Secretary.

Number of members, 8,218; increase, 81.

The Newfoundland Conference was held in Carbonear.

The Rev. Thomas Harris was elected President and Rev. Charles Ladner was re-elected Secretary.

Number of members, 7,686, a decrease of 521.

On the 13th of July, 1880, the Revs. Dr. Rice, T. W. Hall, Geo. K. Adams, John Mears, and Benj. Franklin, B.A., left for the North-West.

By the Supreme Court of New Brunswick, the Canada Temperance Act was declared unconstitutional. This decision was reversed by the Supreme Court of the Dominion. The question was then appealed to the Privy Council of England.

The Colleges are all opening with brightening prospects. An important change has been made in the staff of Ontario Ladies' College in securing Miss Mary E. Adams, of Brookhurst Academy, Cobourg, as Lady Principal. Under the oversight of so experienced a teacher and by the amalgamation of the two Institutions the Whitby College should maintain and surpass the status of former years.

Rev. John McLean, of Fort McLeod, writes:

'My work till this week has been chiefly among the whites and half-breeds, with what little I could do among the Blackfeet. We began school, got hold of a few phrases and invited the children. There were about 800 Blood Indians, of the great Blackfeet nation, here for a few weeks during treaty time. My wife teaches half the time and I the other half. We very much need books, slates, and pencils. Sunday morning I preached a funeral sermon for young Hooley of the Mounted Police, who was drowned crossing Belly River. I seek my congregation in club-room, restaurant, lodges, and houses, and find many who have not been in church for years. I give special addresses to the police force, and have school for them three nights a week. I have also started a monthly paper—the *Excelsior*—in which I can give news and strike sins. In a meeting of the Indians they wished me to sing. I sang "The Old, Old Story,"

prayed with them, and talked through an interpreter. They were pleased, and wished me to be their friend.'

The new Hymn Book, authorized by the General Conference, has been published and seems likely to give general satisfaction.

The Annual Meeting of the Central Board of Missions was opened in Montreal, Oct. 19th, 1880, the Rev. Dr. Douglas presiding. The ordinary income for the year was $131,204—a decrease of $4,029; but there was a decrease in expenditure of $9,054. Total amount subscribed for the Relief and Extension Fund—$116,500; amount paid—$74,817. A request was presented from the Montreal Conference for a grant of $1,000 towards a French School; another from the Committee of Finance for the establishment of an Indian Orphanage and Training School at Morley Mission. The formation of a Ladies' Auxiliary Missionary Society was cordially approved.

Sympathetic record was made of the prolonged and painful illness of the Rev. Dr. Wood and the gratitude felt for his long and faithful services.

The Rev. Alexander Sutherland had spent about four months visiting the missions of the North-West. He thought the missionaries were keeping pace with the increasing population and was delighted with his visit.

The Revs. Dr. Douglas, of Montreal, and Dr. Allison, of Halifax, were appointed Representatives to the Ecumenical Executive Committee.

Miss Catharine Heck, eldest daughter of the late Jacob Heck and grand-daughter of Paul and Barbara Heck, died on the 8th of Nov., 1880, at the residence of her cousin, George Heck, near the Old Blue Church, within one month of 88 years of age.

Mr. John Elson, of London, Ont., was born in Exeter, England, in 1806, and at the age of 23 joined the Methodist Church. In 1832 he was married and came to this

country. After a short stay in Port Hope, the young couple settled in London in 1844. Mr. Elson was a faithful member of the Church, a class leader and local preacher until his useful life of seventy-four years reached a triumphant end. He leaves a widow, four sons and two daughters.

On the 2nd of Dec., 1880, Mrs. Young, wife of the Rev. Dr. Young, Emerson, Man., died suddenly from an attack of pleurisy. Her death was deeply felt—so soon after coming to their new home.

'Sarah McCurdy, wife of William Hall, Lennoxville, Que., died October 25th, 1880, aged 59 years. When about nineteen years of age she was converted, under the ministry of Rev. Edmund Botterell, in Sherbrooke, and on her marriage moved to Lennoxville, where she ever kept an open door for the ministers. When the Methodist Church perished in the fire which swept the village the congregation met in the home of Mr. and Mrs. Hall, and for thirty years the missionary deputations were their guests. In general church work her services were invaluable. Her experience, energy, and devotion helped in every direction. Through the illness which ended her useful life, though suffering intensely, she feared no evil. "Thy rod and Thy staff, they comfort me."'

James Switzer was born in Elizabethtown, New Jersey, in 1813, and while quite young came to this country with his father's family and settled near Streetsville. In a camp-meeting he sought and found salvation. When about twenty-one he removed to the Township of Goderich, as one of the first settlers, and after the usual privations had a comfortable home, but felt greatly the lack of his former means of grace. With the coming of the early missionaries he was set to work as an exhorter, and then as local preacher. In time he became partially blind, but knew so many portions of Scripture and hymns that he was seldom at a loss in conducting

services. As "Father Switzer" he was well-known throughout the Goderich region. He died on the 29th of December, 1880.

The Ladies' French Missionary Society, of Montreal, celebrated its third Anniversary on the 21st of January, 1881. The income—nearly $500—was paid out for Bible Reader, $50; parsonage furniture, $50; church debt, $209; French Institute, $159; sundries, $24. In three years this Society expended over $1,500.

Immense congregations listened to the sermons of the Rev. Jesse O. Peck, of Brooklyn, at the Missionary Anniversary, and to his lecture, in St. James Street Church, Montreal.

The Rev. Henry F. Bland writes of the Pembroke District:

'I attended the missionary meetings at Green Lake and West Wilberforce, Messrs. Allum and Krupp speaking in German. The churches are log buildings, but comfortable; attendance thirty at the first and fifty at the second meeting; cash $50, as the Germans bring their money with them. Their devoutness and heartiness impressed me much—so like the Moravians. They wish to retain their connection with the Methodist Church. The young people speak English. I left by train for McKay's Station, forty-five miles up the Canada Central, and next morning to Deux Rivières, twenty-seven miles, where Mrs. P. Evans, of Point Alexander, received me kindly. On Sunday I preached to a motley, but attentive, congregation, in two rooms. I intended preaching at Mattawa, 22 miles further, in the evening, but failed of a conveyance. It will be an important place when reached by the railway. Something should be done for the Upper Ottawa region. There are some 800 men working on the line, about one-third of them Protestants, and it is computed that 5,000 men are engaged in lumbering. In this great hive of industry we have no agent. Beyond a Presbyterian missionary at Mattawa and an occasional visit from a Bible colporteur I know of no provision to meet their need.'

Erastus Lawrence was born in South Stukely, Que., in 1819, and in 1837 assisted his father in felling the trees where the village of Lawrenceville, Que., has since sprung up.

'In early life he was a member of the New Connexion Church, and when the Rev. John Armstrong, of Shefford Circuit, in 1858, took up Lawrenceville as an appointment, Erastus Lawrence was appointed leader. In 1869, on Lawrenceville becoming a separate mission, Mr. Lawrence was recording steward. All his nine children followed the example of their parents in choosing early the good way. The little brick church is a memento of Mr. Lawrence's faithful devotion to the Lord's cause until his sudden call—January 20th, 1881.'

Judging from the more frequent reports of revivals during the winter months, it would appear that seasons of refreshing have come.

Tidings of the death of the Rev. William Morley Punshon, D.D., on the 14th of April, 1881, were received with unfeigned sorrow by Methodists of both continents. In his short life of fifty-six years he left his impress on the Methodism of the Old World and the New. The few years he spent in Canada as President of our Conference are memorable for the generous aid and inspiration he imparted to all departments of church work. His domestic and personal afflictions awakened general sympathy.

'At Rose Hall during our services of six weeks there were about forty seekers of salvation, of all ages, from the old man of seventy to children of ten. Closing there, we opened immediately at Wellington, where "the bones were very many and very dry." The prevailing opinion was if the Lord were to come down from heaven and work a miracle, then might we have a revival at Wellington. Trusting in God, we began. On the second night six presented themselves for prayer, some of whom had been considered hopeless. At the

end of six weeks over one hundred had been seeking. We had some most marked cases of evangelical repentance, saving faith, and true conversion.'

According to instructions from the last General Conference the Central Board has had under consideration the organization of a Woman's Missionary Society, and the General Secretary was directed to lay the matter before the women of our Church.

In June, 1880, the Secretary met a number of women of the Centenary Church, Hamilton, and an initial organization was effected. At a subsequent meeting, April 29th, 1881, it was considered advisable that there should be a Connexional Society, with Auxiliaries throughout the Church. This proposal was adopted, and the "Woman's Missionary Society of the Methodist Church of Canada" was organized.

Provisional officers:

President—Mrs. Dr. Burns, Hamilton.

Vice-Presidents — Mrs. John McDonald, Toronto; Mrs. Judge Jones, Brantford; Mrs. Charles Morton, Montreal; Mrs. George H. Starr, Halifax; Mrs. Howard Sprague, St. Stephen, N.B.

Secretary—Mrs. Dr. Strachan, Hamilton.

Treasurer—Mrs. F. W. Watkins, jr., Hamilton.

Board of Management—The Officers, Mrs. Dr. Potts, Mrs. Dr. W. T. Aikens, Toronto; Mrs. Sheriff Glass, London; Mrs. Dr. Skinner, Kingston; Mrs. John Wakefield, Mrs. George Brown, Mrs. J. G. Scott, Mrs. H. Clarke, Mrs. W. E. Sanford, Mrs. Field, Hamilton.

A Constitution was adopted and arrangements made for another meeting to complete the organization.

That meeting was held on the 8th of November, 1881. The evening of that day was made memorable by a meeting in Centenary Church, Hamilton, when addresses were delivered by John McDonald, Esq., of Toronto, Rev. Thomas Crosby and others, and contributions for life membership of wives and daughters received amounting to $1,000. Thus favorably launched, the

"Woman's Missionary Society" undertook to assist the French Mission in Montreal, the Girls' Home at Port Simpson, the McDougall Orphanage, and to support a missionary in Japan.

William Jackson, Downsview, was born in the County of Sligo, Ireland, in 1791, and died February 18th, 1881. In May, 1826, he married Jane Duncan, of County Leitrim, Ireland. Coming to Canada, they found a new home in 1827, where they spent the rest of their days. In their house and in a schoolhouse on their farm religious services were held by Revs. William Ryerson, John Beaty, and other ministers, in which they found great delight. For about fifty years they helped to maintain the privileges of the sanctuary—until Mrs. Jackson was called home. Mr. Jackson, with his numerous family—nine of twelve still living—continued in faithful attachment to the church of his choice, until he, too, heard the summons, and, at the age of ninety-one, departed to be with Christ, leaving an example of fidelity, liberality, and integrity for generations to come.

Churches were recently opened in Princeton, Delhi, Huntingdon, Morrisburg, Forfar, Williamsford, etc.

The Montreal Conference was held in Napanee, commencing on the 25th of May, 1881. The Rev. Henry F. Bland was elected President and the Rev. Joel T. Pitcher Secretary.

Received into full connection—Robert W. McKechnie, Charles R. Flanders, B.A., Walter W. Madge, B.A., Melvin Taylor, Thomas J. Mansel, William R. Young, George H. H. Davis.

The reception of the young men was moved by Rev. William Galbraith, B.C.L., and seconded by Rev. James Elliott, D.D. The ordination sermon was preached by the Rev. Dr. Sutherland.

The London Conference assembled in Brantford June 1st, 1881. The Rev. Alex. Langford was elected President and the Rev. William C. Henderson, M.A., Secretary. A resolution was adopted expressing deep sorrow

and sympathy on account of the fearful disaster on the Thames, May 24th, in which 218 excursionists were drowned. Mr. Wm. McBride, for many years an official member of the Methodist Church, and an ex-Mayor of London, was one of the victims.

Received into full connection—Samuel H. Edwards, James H. White, James W. Shilton, B.A., Ezra A. Fear, William Penhall, James G. Foote, Samuel O. Irvine, John Stewart, George W. Dean, David A. Moir, George R. Turk, Alfred A. Bowers, Alfred E. Smith.

The Rev. W. R. Parker, M.A., moved and the Rev. John A. Williams, D.D., seconded their reception. The ordination sermon was preached by the Rev. Dr. Douglas. Ten candidates were received on trial. The Rev. Thomas R. McNair, who returned from the United States, and Rev. Thomas Boyd, of the Primitive Methodist Church, were received.

Died—Hall Christopherson, Aug. 3rd, 1880, aged 45 years.
Joseph Guest, December 12th, 1880, aged 31 years.
William Hawke, April 6th, 1881, aged 57 years.

The Conference concurred in the action of the Special Committee in appointing the Revs. John Wakefield and Ed. B. Ryckman, D.D., Delegates to the Ecumenical Council. The Conference closed on Tuesday afternoon.

The Toronto Conference met in Brampton on the 8th of June, 1881. The Rev. John G. Laird was elected President and the Rev. Samuel J. Hunter Secretary.

Into full connection—William Bacon, William Strongman, B.A., Robert B. Laidley, Lewis W. Hill, B.A., Edward Eves, George Wesley Marvin, Thomas B. Beynon, B.A., Joseph Edge, Enos Langford, John McLean, Alfred E. Green, Tsuneyasu Hiraiwa, Asagawa Koko.

The Rev. William H. Laird moved and the Rev. William J. Hunter seconded their reception. The Rev. Dr. Douglas preached the ordination sermon.

Eleven young men were received on trial.

Died—Elias Battell, August 6th, 1880, aged 25 years.
John Sanderson, August 13th, 1880, aged 85 years.
Ephraim L. Koyl, Nov. 21st, 1880, aged 66 years.
Robert Darlington, April 4th, 1881, aged 74 years.
Thomas Hamilton, May 21st, 1881, aged 71 years.
The Conference closed on Tuesday.

The Nova Scotia Conference was held at Granville Ferry. The Rev. John Lathern was elected President and the Rev. Jabez A. Rogers Secretary.

The Newfoundland Conference was held at St. John's. President, Rev. Charles Ladner; Secretary, Rev. George Boyd.

The New Brunswick and Prince Edward Island Conference was held in Moncton, N.B., commencing June 22nd, 1881. President, Rev. Douglas Chapman; Secretary, Rev. H. P. Cowperthwaite, M.A.

Into full connection—John Esty, Cyrus S. Wells, and William E. Johnson, B.A.

Three candidates were received on trial.

The great Representative Assembly of Methodism, called the Ecumenical Council, may be said to have begun its sessions at a breakfast in Exeter Hall, London, given by the Religious Book and Tract Society. This gathering of four hundred Delegates, representing some twenty millions of people scattered over the globe, was intensely interesting. Asia, as well as Europe and America, has its representatives, the wilderness as well as the cities, the laity as well as ministers. After the repast letters were read from correspondents in many parts of the world and addresses were delivered by several members. A copious and elaborate program indicates the great variety of subjects to be considered. Free and open discussion was expected, although some live questions, fruitful of debate and possibly of division were avoided. That 'all things should be done to edification' seems to have been intended.

Methodism is seen to be clothed with a world-wide significance, and the influence of the Council will be borne to remotest centres of operation. By the papers, secular as well as religious, its proceedings were published to all the world, and drew universal attention to the purposes and progress of this great sisterhood of churches called Methodism as never before. The subjects discussed are living issues, grand essentials in the character, work, and progress of the Church, and the exhaustive consideration of these great themes must quicken and strengthen the manifold activities to which Methodism in all lands stands committed.

'As the intellectual wealth and rich experience of the essayists and speakers have been developed it has become manifest that the strength and influence of Methodism had not been appreciated, even by Methodists themselves. The moral and spiritual forces inherent in the Methodist Churches of both continents will not only be augmented, but will flow outward like Ezekiel's river, blessing whatever it touches. Many of the topics are of as much interest to other religious bodies as to Methodists; and if the word religion had been substituted for Methodism, many of the essays and speeches would have suited other assemblies.'

The formal opening of the Council was made in City Road Chapel at 10 o'clock September 14th, 1881, the Rev. Dr. Osborne leading the service of praise and prayer. The opening sermon by Bishop Simpson, from John vi. 63: "The words that I speak unto you, they are spirit and they are life," gave tone and inspiration to the Council.

A circular letter was issued by the Council bearing brotherly greetings to all members of the great Methodist family, with a consensus of opinion reached on many important subjects considered during the sessions. The paragraphs bearing on the fraternity of Methodists,

missionary, educational, and revival work are specially opportune. The impulse given to Union will be appreciated in Canada.

To Dr. Douglas, as President of our General Conference, was given a place of honor among the Bishops, and to Dr. Sutherland a seat with the Secretaries.

Mr. John Hunt, of Brampton, 'was born in Lincolnshire, England, in 1793, came to this country about 1830, and settled in the Township of Toronto, where for fifty years his zeal and abilities as local preacher have been widely known and highly appreciated. In prayer-meetings, class-meetings, and love-feasts his freedom, originality, and force quickened and edified. He died in Brampton, September 19th, 1881, on his ninety-eighth birthday. By a lady who knew him well a handful of ripe ears of wheat was laid upon his coffin, with the words: "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season." The Rev. John Hunt is a son.'

Few women in Montreal were more generally known or more highly esteemed than Mrs. Ferrier, wife of the Hon. James Ferrier, who died September 24th, 1881. Her genuine Christian character shone out in constant good-doing—a stand-by in the Church for every good work; a helper to the needy, wise in counsel and energetic in action. Many ministers have good reason to remember her generous hospitality and her helpful sympathy in their work.

Tributes from many lands have been paid to the memory of the Rev. Lachlin Taylor, D.D., who died in a seaside home on the 4th of September, 1881, aged 66 years. A few words of a private letter from a lady in Charlottetown may voice the experience of many:

'The first sermon he preached in our city, eleven years ago, will ever live in our memories. Who can forget his talking and lecturing on the Holy Land—"pressed by our Saviour's feet"—or the sympathy he

felt and showed for those on whom rested the chastening of the Lord? No more can we look upon his bright, intelligent face nor hold sweet fellowship on earth; but we shall meet him in the New Jerusalem.'

By the fireside, in the pulpit, on the platform, the fire and pathos of Dr. Taylor's Highland speech captured all hearts. As traveller, lecturer, preacher, companion, and friend Canada has produced few men more worthy of remembrance. For some years Dr. Taylor suffered from heart weakness and his life ebbed away in prostration.

On the 25th of October, 1881, the Missionary Board met in the Mission Rooms for the annual meeting. The income for the past year was $134,842, an advance of about $7,000. A missionary breakfast was given in the Metropolitan Church, which proved interesting and inspiring. Through the Relief and Extension Fund the debt of $67,786 had been paid, and a surplus of about $15,000 was available for extension.

A union meeting, to hear from Delegates to the Ecumenical Council was held in the Carlton Street Primitive Methodist Church, Toronto, on the 7th of December. There was a large attendance and a most delightful spirit of unity prevailed.

'It may be largely due to the harmonious association and brotherly fellowship of the various branches of Methodism that a marked revival of union sentiment is apparent in Canada. Some of the hindrances seem less formidable, certain concessions seem probable, and further negotiation is evidently desired.'

Wise men from the East:

'In social intercourse several brethren in the eastern part of Ontario conceived the thought that the time was drawing nigh when steps should be taken to test the strength of union sentiment among the ministers and laity in these parts. A meeting was held December 15th, 1881, in the Methodist Episcopal Church, Morrisburg.

The M. E. Church was represented by Revs. William H. Graham, P.E., A. D. Traveller, Thomas W. Mavety, William Blair, William Brown, and Thomas W. Pickett; the Methodist Church of Canada by Revs. Thomas G. Williams, Chairman; Andrew A. Smith, John Scanlon, William Galbraith, James Kines, and James Allen, M.A.

After prayerful consultation it was unanimously resolved:

1. That the union of the Methodist churches in Canada is desirable.

2. That there are no insuperable barriers in the way of its accomplishment.

3. That a Convention be held in Iroquois, on the 1st day of February, 1.30 p.m., in the Methodist Church of Canada, to be composed of all the ministers and members of Quarterly Conferences in the Brockville and Ottawa Districts of the Methodist Church of Canada and the Methodist Episcopal Church respectively, for the purpose of discussing Methodist Union; and, if the way seem clear, to take such further steps as shall bring the matter before the churches in an official way.'—*Methodist Union.*

The subject was kept before the people by frequent correspondence in the papers. Many questions incidental to union also received attention—the part of laymen in the work and government of the Church, the constitution of the Stationing and Transfer Committees, etc.

Ann Dulmage, another of the Palatine Methodists, was born in the County of Tipperary, Ireland, and came with her parents to Canada in 1830. They settled in Trafalgar, and seven years later Ann became the wife of Mr. William Switzer. Together they lived in fellowship with the Methodist Church until she was summoned, December 23rd, 1881, at the age of 62 years, to leave earth for heaven.

On New Year's morning, 1882, some 2,800 scholars of the Montreal Methodist Sunday Schools brought in

$3,394 for the missionary treasury—nearly $200 in advance of the previous year.

Prince Arthur's Landing:

'We are cut off from the outside world. Early in November the mail steamers ceased to ply between Duluth and Eastern ports. Until Christmas we had weekly visits from a small United States tug. Our magnificent bay was free from ice until the last week of the old year. We had two mails by dog train from Duluth and the promise of more. We look forward with great expectations to next summer, and expect large accessions through the opening of the C.P.R. to Winnipeg. The people here are exceedingly social and liberal. We had a successful tea-meeting December 22nd; the following evening our Sunday school anniversary and Christmas tree, with a good programme. There are no works going on, and our people are fewer than ever, yet we have raised $156.'—Osborn Lambly.

The *Christian Guardian* of February 22nd appeared in deep mourning for the Rev. Egerton Ryerson, LL.D., who died on Sunday morning, February 19th, 1882, at the age of 79 years.

"A prince and a great man has fallen in Israel." A strenuous life has reached its close. During his public life of fifty-seven years no man has been more thoroughly identified with the best interests of his country than Egerton Ryerson. Scattered through the pages we have written will be found many evidences of the faith, the love, the zeal which inspired his whole life. In him were strangely combined the simplicity of a child, the tenderness of a woman, the courage of a lion. His monuments are around us—in our schools, in our churches, in our legislative halls. Not by the massive form, erect upon the granite pedestal, fronting the scene of his great life-work, will he be chiefly remembered. He has reared a monument more lasting than brass, and we have good hope—yea, blessed assurance—that "his record is on high."'

Jonas Canniff was born in 1789, and when four years

of age came with his father, a U. E. Loyalist, to Adolphustown. In 1815 he settled in Thurlow, and became influential in the township. With his wife he joined the Methodist Church in 1823.

'He was a class leader for twenty years; helped to build the Pinnacle Street Church, Belleville, of which he was for many years the mainstay; assisted in organizing the first Missionary Society in Canada, and liberally supported it. His life of 92 years, marked by integrity and devotion, came to a peaceful end Feb. 15th, 1882.'

On the 27th of February an informal meeting of Representatives of the Wesleyan, Primitive, and Methodist Episcopal Churches was held in Brampton, when the prospects for Union were considered in the most brotherly and hopeful spirit. This was followed by a general Convention on the 23rd of March, in which the question of Union was very favorably considered by Representatives of all the Churches.

At a meeting of ministers and laymen, held in the Mission Rooms, March 9th, 1882, it was resolved:

'That this meeting very cordially endorse the proposal to endow a Chair of Mental and Moral Philosophy in Victoria University, in memory of the late Rev. Egerton Ryerson, D.D., LL.D., to be known as the "Ryerson Chair," and that the amount of Endowment be fixed at $35,000.'

One gentleman present offered $1,000 towards the Chair, and suggested a fund of $200,000 for the better equipment of all our Colleges; to such a fund he was ready to contribute $10,000.

Margaret Graham, daughter of Capt. Graham, of the British Army, was born in County Cavan, Ireland, January 20th, 1790. In 1818, with her husband, Charles Hurdman, she came to Canada. For six years they lived at Hull, then moved a few miles up the Aylmer road, where they spent the rest of their years. Mr.

Hurdman died in 1847. In Hull Mrs. Hurdman united with the Methodist Church.

The Rev. James Elliott writes:

'When I first knew Mrs. Hurdman, thirty-five years ago, she was an established Christian, a Methodist of the original stamp, and she reaped the fruits in a happy heart and a useful life.'

Of herself she said: "My early life was very pleasant; my middle life was full of care and trouble; my old age has been calm, peaceful and blessed with every comfort."

She died on the 15th of March, 1882, aged 92 years.

METROPOLITAN CHURCH, VICTORIA, B.C.

1. Dean, Judge W. W.
2. Mrs. A. O. Rutherford
3. Robinson, Mr. George
4. Crosby, Rev. Thos., D.D.
5. Mrs. Thomas Crosby
6. Allen, Rev. James, M.A.
7. Brecken, Ralph, D.D.
8. Withrow, W. H., D.D.
9. O'Flynn, Mr. E. D.

CHAPTER XXVIII.

1882-3.

THE METHODIST CHURCH.

Conferences—Kilgour—W. C. T. U.—M. E. Conference—General Conference—W. M. S.—Union Committees—Basis—Churches—Cartmell—Conferences, 1883—General Conference—Union Consummated—Statistics.

The Montreal Conference was opened in the Dominion Square Church, May 31st, 1882.

President—Rev. Ezra A. Stafford.

Secretary—Rev. Marmaduke L. Pearson.

Into full connection—James Lawson, Albert Holden, John V. McDowell, and Barry Pierce.

Their reception was moved by Rev. William Hansford and seconded by Rev. Stephen Bond. The ordination sermon was preached by Rev. Henry F. Bland.

Died—John Tomkins, Sept. 21st, 1881, aged 84 years.
Edward A. Ward, Dec. 5th, 1881, aged 58 years.

Resolutions of appreciation and commemoration were adopted regarding Dr. Egerton Ryerson and Dr. Lachlin Taylor and grateful testimony was borne to the work they had accomplished for their Church and country.

Six candidates were received on trial.

The Committee reported that indications were favorable for Union. Conference closed on Wednesday afternoon.

The London Conference opened in Woodstock June 7th, 1882. The Rev. William Williams was elected President and the Rev. John Philp, M.A., Secretary. The Revs. William Briggs, Dr. Dewart, and Dr. Withrow presented reports of their several departments, and were heard with much satisfaction.

Received into full connection—Harvey M. Hall, John E. Hunter, Edmund E. Scott, John H. Joslyn, Albert C. Crews, Ebenezer B. Lanceley, William J. Brandon, James H. Hazlewood, Richard Redmond.

The Rev. Donald G. Sutherland moved and the Rev. Dr. George R. Sanderson seconded a motion for their reception. The ordination sermon was preached by Rev. Dr. Douglas. Seven young men were received on trial.

Died—William Taylor, Dec. 1st, 1881, aged 49 years.
Wm. McCann, Dec. 11th, 1881, aged 48 years.
George C. Madden, Feb. 6th, 1882, aged 39 years.
Henry Reid, April 16th, 1881, aged 71 years.
James Shaw, April 30th, 1881, aged 62 years.

The Conference closed on Wednesday afternoon.

The Toronto Conference met in the Elm Street Church, Toronto, June 14th, 1882. The Rev. Alex. Sutherland, D.D., was elected President and the Rev. William H. Laird, Secretary.

Received in full connection—Edward D. Lewis, James Liddy, Wm. Marshall, Thomas B. Steel, Matthew B. Conron, David N. McCamus, B.A., George K. Adams, Benjamin Greatrix, Henry S. Jenkinson, John E. Starr, Wm. J. Barkwell, B.A. Joseph C. Bell was received from the Methodist Episcopal Church.

Their reception was moved by Rev. George Cochran, D.D., and seconded by Rev. John S. Clarke.

The Rev. George Douglas, D.D., preached the ordination sermon.

Nineteen young men were received on trial.

Died—Richard Potter, June 29th, 1881, aged 52 years.
James Seymour, Aug. 8th, 1881, aged 83 years.
Edward Morrow, Aug. 31st, 1881, aged 41 years.
L. Taylor, D.D., Sept. 4th, 1881, aged 66 years.
Thomas McMullen, Dec. 11th, 1881, aged 78 years.
Philip J. Roblin, Dec. 16th, 1881, aged 84 years.
David Williams, Jan. 23rd, 1882, aged 45 years.
E. Ryerson, LL.D., Feb. 19th, 1882, aged 79 years.
H. Bawtinhimer, April 15th, 1882, aged 54 years.

A resolution in appreciation of the life and labors of the Rev. Egerton Ryerson, LL.D., was adopted.

The Revs. Robert Cade, D.D., and James C. Antliff, M.A., of the Primitive Methodist Church, and the Revs. Fred W. Bourne and Edward Roberts, of the Bible Christian Church, were introduced.

The Conference closed on Thursday afternoon.

The Nova Scotia Conference was held in Windsor, beginning June 21st, 1882.

President—Rev. Wm. C. Brown.

Secretary—Rev. Cranswick Jost, M.A.

The Rev. Drs. Young and Douglas were introduced.

Received into full connection—Wm. H. Langille, Fred. A. Buckley, Wm. A. Outerbridge.

Died—Elias Brettle, Dec. 9th, 1881, aged 63 years.

Members, 9,284; on trial, 411.

Each Conference elected its quota of delegates to the General Conference.

'In 1840 Mr. and Mrs. Kilgour, with their family, arrived from Scotland and settled in Clarendon. Finding no Presbyterian Church the parents diligently instructed their children in the Scriptures and Shorter Catechism. Under the labors of a Methodist probationer, Wm. Morton, during the years 1843-4, a wonderful revival spread with marvellous power through all that region. One of the converts having seen some of the Kilgour family at one of the meetings visited them, and to the mother expressed the hope that her daughters would find religion. "Do you think my daughters are not religious?" said she. "Yes, but should they 'experience religion,' as some others have done, you would see a marked change." They continued to attend, and one night as their mother opened the door on their return, one of them, embracing her, exclaimed "Mother, we've all been in the dark; Janet and I never had religion until to-night!" Before they retired the mother was on her knees and her daughters praying for her. She, too, "found religion" and declared—"God had led her by a way she knew not." She did not rest until the whole family rejoiced together in the same experience.

Her example and influence proved a blessing to many. Her eldest son, Joseph, became a Methodist minister. Her husband went before her to the better land, and on the 21st of April, 1882, in the eightieth year of her age, Janet Norval Kilgour peacefully ended her useful and happy life.'—D. C. McDowell.

The Rev. Thomas Crosby, after a few months in Ontario, greatly helping to deepen interest in missions, left with his family, June 29th, for his distant field on the Pacific. Accompanying him were Rev. William J. Dowler, B.A., for Maple Ridge; Rev. James A. Wood, for Bella Coola; Rev. Dennis Jennings, and Miss Hendrie, who goes to take charge of the Girls' Home. In bidding farewell Mr. Crosby said:

'Since October I have travelled 8,000 miles, attended hundreds of meetings and hope for great increase of missionary funds. We thank God and the many friends who have shown us so much kindness.'

The decision of the Privy Council, declaring the Scott Act valid, will greatly help temperance work in the Dominion.

Since the organization of the Women's Christian Temperance Union in 1874 and the forming of a local Union in Owen Sound, the women of Canada have taken hold of temperance work with persevering intensity. In the Ontario and Dominion W.C.T.U.'s the efforts of many earnest and capable women have been enlisted, among whom Mrs. Letitia Youmans, as President, and Mrs. Annie O. Rutherford, as Secretary, have done valiant and effective service. Successive Acts of legislation for the restriction and abolishing of the liquor traffic are largely due to their persistent advocacy.

Western work:

'Yesterday we held our first services in our new Tabernacle at Rat Portage. On Friday evening, while practicing singing, a poor fellow who had been a foreman on the line, hearing the organ, came in. He had

been drinking, but softened and sobered by the singing, tears rolling down his cheeks, he took my hand, and said—"Oh, that there were more places like this and fewer saloons!" The work between here and Thunder Bay is being pushed and soon we shall have a highway into our great North-West.'—W. H.

Oak Lake, July 6th, 1882:

'Our Temperance Colonization party are camped sixty miles west of this place, pushing on to South Saskatchewan. Track-laying on the C. P. R., two miles a day. Country looking lovely.'—John N. Lake.

The Revised New Testament:

"I greatly value the Revised Version. It is very useful in the study and for the pulpit. Yet I do not think it will prevail in its present shape, because it makes changes where nothing is gained thereby, either in sense, in force, or beauty; and because, in many cases by a too servile adherence to Greek idiom, it sacrifices unnecessarily the rhythm and euphony of the Authorized Version."—Dr. H. M. Scudder.

The General Conference of the Canada Methodist Episcopal Church met in August, 1882; after consideration of the question of Union and the steps already taken, it resolved: "That we hail with pleasure the desire manifested in favor of an organic Methodism in the Dominion"; and appointed a committee of eighteen ministers and laymen in equal numbers "to confer with committees of other Methodist Churches, to negotiate a Union, if possible, with all, or with any of these bodies"; also, "That this Conference stand adjourned, to meet at the call of the Bishop and the Secretary of this General Conference to receive the report of the said Committee, and to take such action thereon as may be deemed necessary."

The third General Conference of the Methodist Church of Canada was held in the Centenary Church, Hamilton, commencing September 6th, 1882. The ballot

for President resulted in the election of the Rev. Samuel D. Rice, D.D.; for Vice-President the Rev. John A. Williams, D.D., and for Secretary the Rev. Alex. Sutherland, D.D. On the first evening a sermon was preached by Dr. Williams, and the Lord's Supper was administered.

As full reports of the proceedings were published in the minutes, we need but refer briefly to some of the results reached. All necessary committees were appointed and their reports considered. Total number of members, 125,420; increase in Toronto Conference, 2,100; London, 761; New Brunswick and Prince Edward Island, 149; Newfoundland, 593; decrease—Montreal, 565; Nova Scotia, 217; net increase, 2,815. Total number of ministers and probationers, 1,192; increase, 26. An address from the Australian Wesleyan Methodist Church was received. The Rev. F. W. Briggs, Delegate from the English Conference; Rev. W. S. Studley, D.D., from the Methodist Episcopal Church, United States; Bishop McTigert, from the Methodist Episcopal Church South; Dr. Stone from the Canada Methodist Episcopal Church; Revs. Thomas M. Griffith, James C. Antliff, and Robert W. Walker, Esq., of the Primitive Methodist Church, were introduced.

The Report finally submitted to the Conference from the Union Committees declared that if provision be made for the admission of laymen to the Annual Conferences and for a General Superintendency, the proposals for Union would probably be acceptable to all. The report, with some changes, was adopted.

A mixed Committee of forty-three, representing all the Conferences, was appointed to meet the Committees of the other Churches in Toronto on the last Tuesday of November, 1882; and, should the Committees so meeting agree upon a Basis of Union, the Basis should be submitted to the Quarterly Meetings.

The Superannuation, Missionary and Children's Funds, General Superintendency, Transfers, Court of Appeal, Ministerial Term, Colleges, Book and Publishing Houses, Hymn Book, Connexional Publications, the Discipline, and many other important interests were considered, and such legislation enacted as was deemed necessary.

Provision was made for a special session of the General Conference, should the action of the Committees on Union so require.

The Conference adjourned on the 27th of September.

Auxiliaries to the Woman's Missionary Society were formed—in Hamilton in 1880; Uxbridge, Goderich, Montreal, 1881; Toronto, Paris, Halifax South, Picton, Simcoe, Brantford, St. Thomas, Chatham, Listowel, Peterborough, St. Stephen, N.B., Strathroy, and Burlington in 1882. The Ladies' French Missionary Society of Montreal, which had been doing much to help French Missions, for a few years, united with the Woman's Missionary Society in 1881. Mrs. James Gooderham was elected President.

The intensely earnest appeals that had been coming from the missionaries in Japan, from the Rev. Thomas Crosby, of Port Simpson, and especially from Mrs. Crosby, regarding the necessity of a Home for Indian girls, thrilled the hearts of many Christian women and awakened a general response from the Auxiliaries.

The beginning of the Crosby Home, at Port Simpson, was pathetic—a little Indian girl coming and telling Mrs. Crosby she had come to live with her. What could the missionary do but take in and care for the innocent, pleading child? In 1879 Mr. Crosby built an addition to the Mission House, in which twelve girls soon found a home and a mother's love. But who can understand the strain which this strange addition to

the mission family imposed on the time, strength, and resources of Mrs. Crosby? After years of struggle and hope, Miss Hendrie, of Brantford, was sent to her relief as Matron of the Home in 1882, and provision was made by the Woman's Board for meeting the urgent needs.

Meantime the calls for help coming from Japan found eager and responsive listeners. The women at home resolved, in harmony with General Conference suggestions, to have a share in the foreign field, and send a missionary to Japan. A volunteer for the distant and difficult mission was forthcoming, and on an evening appointed the lecture-room of Centenary Church, Hamilton, was crowded with sympathizers to bid farewell to Miss M. J. Cartmell on her leaving for Japan. Several appropriate addresses were delivered, and a purse of $200 was presented to Miss Cartmell. She left on the 23rd of September, 1882.

A veteran pioneer—'Robert Holbrook was born in Brooklyn, N.Y., in 1796. At ten years of age he entered the British Navy, and in the Battle of Trafalgar served in the third ship behind Nelson's flagship. In 1824 he married Miss Mary Chester, and the next year united with the Methodist Church. In 1847 they came to Hamilton and joined the John St. Church. In various offices Mr. Holbrook showed the firmness of his devotion to religious life and duty until his death on the 19th of August, 1882, in his eighty-seventh year.'

Mr. John N. Lake, of Toronto, after a visit to the North-West, suggested the raising of $50,000 to meet the necessities of the work there, and offered the first $5,000. Other liberal offers encouraged the hope that the amount might be raised. Through failure of health Mr. Lake had been compelled to retire from the ministry, but as a layman continued an active worker in

connection with Sherbourne St. Church, Toronto, and in the service of the Church at large.

Some early Toronto Methodists:

'John Cornish was born in Exeter, England, July 10th, 1809, where he received his education and was early converted in the Old St. Sidwell's St. Methodist Church. In September 1831 he was married to Miss Elizabeth Hellins, and for some years they were both devoted to Sunday School and Church work. In 1843 they came with their little family of four children to Canada and settled in Toronto, where until his death he was engaged in mercantile life. On coming to Toronto he first identified himself with the old George St. Church, when John P. Hetherington was pastor, and subsequently when Richmond St. Church was opened in 1845, he with his family, became connected with that Church and Sunday School. He died after only a few days' illness, trusting in Jesus, on March 22nd, 1882, aged 73 years. He was survived by his widow, two daughters and four sons, one of whom is the Rev. Geo. H. Cornish of the Hamilton Conference.

Among the earliest members of Berkeley St. Church, Toronto, were Mr. Emerson Coatsworth, Mr. George Sherlock Faircloth, and Mr. Edward Galley, a noble trio of workers, who stood by that church from its inception. Mr. Coatsworth came to Toronto in 1831, when six years of age, and through many years has done faithful service as Sunday School superintendent, class leader, trustee, and local preacher. More widely known has he been and as highly appreciated in his official capacity as City Commissioner.

Mr. Faircloth came to Toronto in 1850, and was a faithful fellow-worker with Mr. Coatsworth in Berkeley St. Church until his death—February 11th, 1879.

Mr. Edward Galley came from England to Toronto in 1852, and united with the Adelaide St. Church. In 1856 he married Miss Mary Jane Jewell, of Oshawa. Mr. Galley was the builder of the first Par-

liament St., Berkeley St., and Sherbourne St. Churches. He and his wife were active members of the Berkeley St. Church from its building in 1857 until their removal to the western part of the city, where they became identified with Trinity Church.

Many other names are honorably enrolled in the annals of Toronto Methodism, such as Mr. William H. Pearson and Mr. Samuel S. Martin for faithful Sunday School work; Mr. Richard Brown, Messrs. James and William Gooderham, Mr. John McDonald, Mr. Edward Gurney, Mr. Hart Massey, Mr. George Cox, and many more—men able and willing to work and some of them to contribute largely to Church interests.

The Rev. John McDougall writes of the death of Mrs. Sibbald, wife of their missionary teacher, October 7th, 1882: "For seven years she has lived and labored among us, esteemed and beloved by both whites and Indians; the latter especially mourn her loss, as she was always kind and patient with them, ready to sacrifice herself for others' good. To Brother Sibbald and his four motherless children is the greatest sorrow." Mrs. Sibbald was one of many women missionaries 'sacrificing themselves for others' good,' and their names are worthy of thankful remembrance.

Uncrowned Queens.—

'I am so glad, Mr. Sanderson, that you are including some of the wives of the pioneers in your work on Methodism. They were heroines just as truly as their husbands were heroes, and I think they had to endure more of the hardships of early days.'—S. R.

The Committees on Union of the several Methodist Churches met, as previously arranged, on the 28th of November, 1882, in the Carlton St. Primitive Methodist Church, Toronto. Bishop Carman was appointed President, Dr. Rice Vice-President, Dr. Sutherland

Secretary, Rev. J. C. Antliff, M.A., Corresponding Secretary, and Rev. J. Mott Assistant.

The steps leading up to the present meeting were reviewed and reports received from Committees and Conferences.

Committees were appointed on—General Superintendency, Lay Delegation, Publishing Interests, Education, Church Funds, Annual Conferences, Church Property, Rearrangements, District Superintendency, etc.

After seven days' frank but brotherly discussion of all matters pertaining to Union, a general agreement was reached, and the following committee was appointed to arrange the findings of this United Committee and formulate a Basis of Union to be sent to Quarterly Meetings and Annual Conferences: Revs. Dr. Sutherland, Dr. Dewart, Dr. Stone, George Abbs, James C. Antliff, Edward Roberts, and Mr. John McDonald.

A "Basis of Union" was accordingly prepared.

A "Circular Letter" to the Churches was also issued, signed by the Presidents of the several Conferences, commending the "Basis of Union" to the careful and candid consideration of all concerned.

New Churches have been dedicated recently at Pottageville, Florence, Proton, Midland, Ancaster, Bowman's, Hensall, Kirkland Ridge, Bervie, Forest, McCrae's, Wexford, Moorhouse's, Burnside, Man., Lachute, Q., Neepawa, Man., Welland, Craighurst, Elm Grove, etc.

Abundant correspondence followed the publication of the proposed "Basis of Union." Bright hopes and gloomy fears alternated as writers for or against ventilated their views in the papers. For a time general uncertainty prevailed as to final results. The apprehensions of many in regard to modifications in church polity by Lay Delegation and the Superintendency, the future of Church funds, and other issues, seemed strangely for-

midable, even revolutionary and disastrous. But these and all other matters involved in Union were to come under intelligent review and wise adjustment.

To cool or to animate the disputants sundry poetical effusions were proffered, such as:

Cheer up, the Union's coming;
Discord and gloom disperse!
Let's all do what's becoming,
And none will be the worse;
Cheer up, the Master's speaking—
"My peace to you I give;"
Let each, His glory seeking,
Show how His servants live.
—*I. B. Aylesworth, M.D.*

Corrections:

"In Dr. Carroll's historical sketch of the *Guardian* and Book Room are a few errors which I wish to correct —'having had perfect undestanding of all things from the very first.' The first volume of the *Guardian* was published in March St., now called Lombard, beginning Nov. 21st, 1829. The office was then removed to the flat over Mr. J. R. Armstrong's store, on the south side of King St., nearly opposite Toronto St. It was thence removed to Jordan St., and in the year 1833 to the building on the west side of Toronto St. There, in 1834, the Book Room was commenced. About 1839 the present building on King St. was erected, the Book Room moved into it, with the *Guardian* Office in the second story. Shortly afterwards a wooden building was erected in the rear for the printing office and the rooms above the Book Room fitted up as a residence for the Book Steward. The first book published was Everett's Life of Sammy Hick, the Village Blacksmith, of which 1,000 copies were issued—then thought to be a great undertaking."—S. S. Junkin.

By the General Conference of the Canada Methodist Episcopal Church, held in Napanee during the second week of January, 1883, the proposed "Basis of Union" was adopted.

Very few names of laymen appear among the many

writers on Union; but as a sample of opinions held, we give an extract from a letter by Mr. John McDonald:

"I greatly mistake the temper and spirit of the Methodist Church of Canada if it will not prove by its action that in magnanimity and brotherly love it is not behind the Methodist Episcopal Church, whose General Conference did itself so much credit in the recent session at Napanee, and that its verdict will command the respect, not of the contracting parties only, but of the Church throughout the world."

In the first sixteen Quarterly Meetings reported of the Toronto Conference the Basis of Union was adopted almost unanimously, there being only thirty votes recorded against it. In the first fourteen meetings reported from the London Conference only six nays were reported. In the first fourteen meetings of the Montreal Conference only seven nays were reported.

Bishop Carman on Union:

'My anxiety and prayer are not that there be a Union, or that there be not a Union, but that we know the will of God and do it. If there be a Union, let it be in love, meekness and goodwill, under the baptism of the Holy Ghost. If there be no Union, let us be justified before God and men in standing and laboring apart. God can and will bless us all in our work. As for me, I would not like to go up to the judgment seat of Christ having done aught to hinder the present movement for the unification of our Methodism.'

New churches have been opened at Conway, Smithfield, Wilsonville, Ryde, Campbellford, Rockport, etc.

The golden wedding of Mr. and Mrs. Jacob Heck, of Augusta, was very pleasantly celebrated on the 13th of March, 1883, by a gathering of their children and friends, with suitable presentations and addresses.

Several very interesting letters were written by Miss Cartmell as she crossed the continent. She arrived at Tsukiji, December 27th, and was met by Revs. McDonald,

Eby, Meacham and Mrs. Eby, Mrs. Meacham, and Miss Moulton.

January 11th, 1883, Miss Cartmell writes:

'A room was very kindly placed at my disposal by Doctor and Mrs. McDonald. I have had very little opportunity yet of considering the work before me, but I have no trouble in seeing more than it is possible for me to undertake. I stand helpless, facing a great need, my heart burdened with the precious message, but not one word to express it. I have hesitated to ask for an appropriation in my first report. But you have honored me by sending me into this field to work for the Master. Four hundred dollars, I am told, would pay teachers and the running expenses of two schools for a year. There is one such school in the mission and no difficulty in getting pupils, who pay a nominal sum. I am encouraged by all the mission to ask for $400. "The silver and the gold is mine," saith the Lord, and I thought if the need were made known the Lord might put it into the hearts of some of the stewards of His bounty to present a free-will offering.'

The Montreal Conference met in Ottawa, May 30th, 1883. The Rev. Thomas G. Williams was elected President, the Rev. Andrew B. Chambers, LL.B., Secretary, and the Rev. William Jackson Journal Secretary.

Received into full connection—Wm. Smith, Fred W. A. Meyer, James Elliott, Frank A. Read, Sidney C. Kendal, Fred. W. Crowle, B.A.

The Rev. Benjamin Longley, B.A., moved, and the Rev. George McRitchie seconded, their reception. The Rev. Ezra A. Stafford preached the ordination sermon. Thirteen candidates were received on trial.

Died—Stephen Wilson, Sept. 9th, 1882, aged 33 years.
Allen Patterson, Oct. 25th, 1882, aged 34 years.
Daniel Connolly, Oct. 29th, 1882, aged 47 years.
Jno. M. Moore, Nov. 21st, 1882, aged 27 years.
Edmund S. Ingalls, Dec. 30th, 1882, aged 74 yrs.
Jno. C. Warren, Apr. 14th, 1882, aged 75 years.

Wm. Creighton, April 28th, 1882, aged 61 years.
Nathan Austin, May 30th, 1882, aged 34 years.

A resolution of sympathy was adopted on account of the destruction by fire of the beautiful and costly church at Stanstead.

After a long and able debate the Basis of Union was adopted—66 to 51.

The Conference closed at 12.30 Thursday morning.

The London Conference opened in St. Catharines. June 6th, 1883.

President—Rev. Wm. R. Parker, M.A.
Secretary—Rev. Donald G. Sutherland, B.D., LL.B.
Journal Secretary—Rev. Edwin Clement.
Into full connection—Vernon H. Emory, Wm. J. Little, John H. Howard, George Lounds, Samuel G. Staples, B.A., James W. Sifton, B.A., Edward J. Clarke, Richard J. Treleaven, James B. Freeman, B.A., Charles W. Cosens, Walter S. Jamieson.

Their reception was moved by the Rev. Wm. Philp, M.A., and seconded by Rev. Wm. W. Ross.

The ordination sermon was preached by the Rev. Dr. Searles, of Auburn, N. Y.

Six candidates were received on trial.

Died—Lewis Warner, June 29th, 1882, aged 70 years.
William Bothwell, Sept. 8th, 1882, aged 61 years.
Edwin S. Shibley, Nov. 6th, 1882, aged 34 years.
Hamilton Biggar, Feb. 20th, 1883, aged 77 years.
Joseph Shepley, March 22nd, 1883, aged 71 years.
John J. A. Lever, April 30th, 1883, aged 49 years.

Vote on the Basis of Union—for, 88; against, 101.

The Conference closed on Friday at noon.

The Toronto Conference met in Peterborough, June 13th, 1883. The Rev. George Cochran, D.D., was elected President, Rev. John S. Clarke, Secretary, and Rev. Edward Barrass Journal Secretary.

Into full connection—Joseph R. Real, Benjamin Greatrix, Wm. J. West, Wm. F. Wilson, George W. Marvin, Albert D. Wheeler, John Peters, Wm. D. Wilson, Mirjagawa Minori.

The Rev. Dr. Jeffers moved and Dr. Burwash seconded their reception. The Rev. Dr. Sutherland preached the ordination sermon.

Five candidates were received on trial.

Died—V. B. Howard, Aug. 13th, 1882, aged 71 years.
Richard G. James, Sept. 14th, 1882, aged 36 years.
Ashton Fletcher, Oct. 8th, 1882, aged 80 years.
William Steer, Nov. 7th, 1882, aged 84 years.
William Price, Dec. 14th, 1882, aged 65 years.

Vote on the Basis of Union—137 for, 37 against.

The Conference closed on Thursday afternoon.

The Bible Christian Conference was held in Exeter, Ont., commencing June 6th, 1883. One minister had died—J. Edwards. The Basis of Union was carried by more than two-thirds in the Quarterly Meetings and also in the Conference.

The Nova Scotia Conference began in Yarmouth, June 21st, 1883. President, Rev. W. H. Heartz; Secretary, Rev. Jabez A. Rogers; Journal Secretary, Rev. Cranswick Jost. The Rev. William C. Brown preached the ordination sermon, and Joseph E. Donkin was ordained. The Centennial Fund had reached about $3,800. Members—increase, 500. For the Basis of Union, 34; against, 31.

The New Brunswick Conference was held in St. Stephen, commencing June 27th, 1883. President, Rev. Stephen T. Teed; Secretary, Rev. Richard W. Weddall, B.A.; Journal Secretary, Rev. John Reid.

Died—H. McKeown, Oct. 14th, 1882, aged 54 years.

The Rev. Dr. Rice preached the ordination sermon, and Alonzo D. McCully was ordained. For the Basis of Union, 40; against, 28. The Rev. D. D. Currie was appointed to act for the Centennial Fund. The work in Bermuda Islands had been unusually successful.

The Newfoundland Conference was held in Carbonear, commencing June 27th, 1883. President, Rev. James Dove; Secretary, Rev. George J. Bond. In 1872 there

were 23 stations, with 29 preachers; this year 49 stations, with 54 preachers; circuit receipts doubled.

The first Manitoba Conference was held in Winnipeg, beginning August 1st, 1883. President, Rev. George Young, D.D. The Rev. Dr. Rice moved and the Rev. E. A. Stafford seconded the reception of Albert D. Wheeler and Neal D. Peters into full connection. The Rev. John F. German, M.A., preached the ordination sermon. Four candidates were received on trial. The Basis of Union was carried unanimously.

Mary A. Hutchinson, wife of Mr. Samuel McLean, Toronto, 'was born in Little York in 1826, in the first stone house built in that embryo town. Her mother was one of the earliest members of the Primitive Methodist Church there. In a revival, under the Rev. Wm. Lyle, the daughter was converted, and in all relationships proved faithful to her early profession until called to a higher service, May 20th, 1883.'

Among some early Methodists, still in active service, is Mr. James Manning, who came with his parents from Ireland to Little York in 1802, later settled in Tecumseh, where he became a class leader, local preacher and man of affairs, giving three sons—Henry, Thomas and Charles—to the Methodist ministry.

The Ladies' Colleges in St. Thomas, Hamilton, and Whitby all report increasing success. Alma College, the youngest in the sisterhood, has already taken a worthy place in female education. This college was opened October 13th, 1881, by the Methodist Episcopal Church; it had an attendance of forty pupils the first year and the number has greatly increased.

The Adjourned General Conference of the Methodist Church of Canada met in Belleville, August 29th, 1883, to consider the question of Union, the Rev. Dr. Rice, President. Reports from 749 Quarterly Meetings showed 649 for the Basis, 90 against, and 10 ties. After four days' discussion the Basis was adopted by 123 to 38.

All the Annual Conferences of the Methodist Episcopal Church voted for the Basis, and 135 of 177 Quarterly Conferences, with 7 ties.

In the Primitive Methodist Church, out of 3,802 members voting 3,205 voted for the Basis. In the Bible Christian Church more than two-thirds of their societies and their Conference voted for the Basis.

The Basis having been adopted by the four negotiating Churches, their Representatives met in the Methodist Episcopal Tabernacle, Belleville, September 5th, 1883.

The Rev. John A. Williams, D.D., was appointed President, the Rev. Edward Roberts Vice-President, the Rev. Fred. B. Stratton Secretary, with Rev. James C. Antliff, M.A., and David Allison, LL.D., Assistants. Numbers elected—Methodist Church of Canada, 206; Methodist Episcopal, 54; Primitive Methodist, 16; Bible Christian 14. The Resolutions adopted by the several Conferences and the votes of the Quarterly Meetings on the Basis of Union were presented. A committee on the legal status of the delegations was appointed—Judge Jones, Judge Dean, Revs. William I. Shaw, B.A., Dr. Rice, Edward Roberts, J. Kent, Dr. Gardiner, Dr. Stone, and Dr. Allison. This committee reported the legal status of the delegations satisfactory.

It was then resolved:

"That the final deliverance of each of the contracting Churches at present constituting the various branches of the Methodist Church in Canada into one United Church be engrossed on vellum, signed by the Conference officers of each contracting Church and sealed with the seal of the said Church, and that the name of each member of this General Conference, signed by himself as a contracting party to the said Union, be attached to said document; the above forming the official record of the said Union."

Committee on engrossing the above—Revs. S. J.

Hunter, William Pirritte, J. Cooper Antliff, M.A., and George Webber.

It was decided that all necessary legislation be secured and the Union take effect on the 1st of July, 1884.

Committees were appointed on Nominations, Missions, Education, Publishing Interests, Discipline, Church Funds, Memorials, Course of Study, Boundaries, Statistics, Temperance, Finance, Sunday Schools, Rules of Order, General Superintendency, Annual Conferences, Young People, Church Property, Transfers, Amalgamation of Societies, Name of Church, etc.

It was resolved that two General Superintendents be elected. The Rev. Samuel D. Rice, D.D., was elected General Superintendent for eight years, and the Rev. Albert Carman, D.D., for four years. The Rev. James Cooper Antliff, M.A., B.D., was elected Secretary.

The Rev. William Briggs was appointed Book Steward for the Western Section and the Rev. Stephen F. Huestis for the Eastern; the Rev. Ed. H. Dewart, D.D., Editor of the *Christian Guardian,* and the Rev. Dr. Stone Associate Editor; the Rev. Watson Smith Editor of *The Wesleyan*; the Rev. W. H. Withrow, M.A., D.D., Editor of the Methodist Magazine and the Sunday School periodicals; the Rev. Alex. Sutherland, D.D., Missionary Secretary and Clerical Treasurer; Mr. John McDonald Lay Treasurer, and the Rev. Dr. Wood Honorary Secretary.

The Rev. James Gray was elected Clerical Treasurer of the Superannuation Fund and Governor Aikens Lay Treasurer. "The Methodist Church" was adopted as the name of the united church. Each Annual Conference shall elect its quota of ministers to the General Conference and an equal number of laymen.

A resolution of appreciation and sympathy with the Woman's Missionary Society was adopted. Votes of

thanks were tendered to the Press, the officers of the Conference, and the people of Belleville. The Conference adjourned on the 19th of September, 1883.

Full reports of the proceedings having been published in the minutes and all acts of legislation embodied in the Discipline, we deem it unnecessary to repeat them.

The following table of statistics of the Uniting Churches was presented by the Rev. George H. Cornish, and his Cyclopædia of Methodism in Canada was highly commended.

STATISTICS OF UNITING CHURCHES.

Churches.	Ministers.				Members.		
	Effective.	Superannuated or Supernumerary.	Probationers.	Total.	On Probation.	Full Members.	Total.
Methodist Church of Canada.	875	174	167	1216	8375	120369	128644
Methodist Episcopal Church.	189	39	31	259	1883	23788	25671
Primitive Methodist Church .	64	15	10	89	1413	6677	8090
Bible Christian Church.....	56	13	11	80	480	6918	7398
Total	1184	241	219	1644	12151	157752	169803

SUNDAY SCHOOLS.

Churches.	Number of Schools.	Officers and Teachers.	Scholars.
Methodist Church of Canada	1968	16781	132320
Methodist Episcopal Church.....	432	3182	23968
Primitive Methodist Church	152	1172	9065
Bible Christian Church	155	1299	9699
Total.	2707	22434	175052

The Rev. John A. Williams, D.D., as President of the Conference composed of various elements occupied an unquestionably difficult position, but presided throughout the protracted sessions with acknowledged ability, tact, and fairness.

The Rev. Samuel D. Rice, D.D., elected to the high honor of General Superintendent, comes to his office after lengthened experience in many departments of pastoral, educational, and official work, enjoying the esteem and confidence of his brethren.

The Rev. Albert Carman, M.A., D.D., after much experience in college work and ten years' faithful service in the highest office of the Church to which he belonged, is regarded as a wise and efficient administrator, who will honor the position to which the United Church has appointed him.

All the other brethren appointed to various important positions are men of tried abilities, and enter upon their duties by the almost unanimous votes of members of Conference.

The newly-constituted Methodist Church faces the inviting and expanding work of the future with an actual and comparative force that, with the blessing of God, should tell mightily upon the moral and spiritual interests of the Dominion through ages to come. Instead of division and consequent weakness there is now the union and concentration of a mighty army, loyal to the doctrines and usages of Methodism, which is and we trust ever will be "Christianity in earnest."

Whoever may trace the movements and record the triumphs of this evangelistic host, pushing its way from sea to sea over our broad Dominion and into the regions beyond, will have records to inscribe which will bring joy to comrades on earth and to the angels in heaven.

CHAPTER XXIX.

PRIMITIVE METHODISM IN CANADA.

Being a portion of a lecture delivered by request before the Canadian Historical Society of the Methodist Church by the Rev. Robert Cade, D.D.

It was in the somewhat memorable year of 1829, when the *Christian Guardian,* under Methodist Episcopal auspices, began its career, and King's College, subsequently Toronto University, was founded, that Mr. William Lawson and Mr. Robert Walker, Primitive Methodist local preachers from the Old Land and afterwards prominent business men and important Canadian citizens, commenced public religious services in the Market Square of what was then called Little York, and continued them from time to time with success. For some time the little band secured a house on Duke Street, in which to worship God, but in a short time a commodious church was erected on Bay Street and occupied until the increasing commercial importance of the locality led the congregation to move up to Alice Street, where a beautiful and commodious sanctuary was dedicated to the service of God. A strong church, with a large congregation, a fine membership, and a live Sunday School was the result. The present writer was one of the preachers who officiated at the dedicatory services and for some years afterwards was assistant pastor and pastor. The cause in Alice Street Church continued to grow until fire destroyed the edifice and Carlton Street Church arose in its stead.

1. Allison, D., LL.D.
2. Miss M. J. Cartmell
3. Holmes, Rev. A. L., M.A.
4. Hare, Rev. J. J., Ph.D.
5. Dyer, W. P., M.A., D.D.
6. Wallace, F. H., M.A., D.D.
7. Graham, Mr. David
8. Massey, Mr. Chester D.
9. Rutledge, Mr. C. W.

Perhaps no church in this land better deserves to be called a Mother of Churches than old Bay Street Church. From that Pioneer Society proceeded Yorkville, now St. Paul's Church; Euclid Avenue, Parliament Street, King Street East, Bathurst Street, Zion on Wellesley Hill and the Don churches. Chiefly by intelligent and consecrated local preachers, appointments were opened in Scarboro, Etobicoke, York, Markham, Albion, Whitchurch, Chinguacousy, Reach and other townships.

Duly ordained ministers from England were sent from time to time, and the cause spread to Brampton, Hamilton, Stratford, Woodstock, London, St. Catharines, Orangeville, Barrie, Bowmanville, Kingston and many other points. But the principal centres were in agricultural districts where the people most needed the Gospel. A further proof of the remarkable vitality of the old Bay Street Church was its vigorous and aggressive Sunday School, which for many years was under the able superintendence of Mr. Robert Walker.

Revival meetings, protracted services, open-air exercises, camp-meetings, etc., were means employed by the ministries. The plain, simple, earnest preaching of Jesus Christ and Him crucified from the lips of men who had been born again, baptized of the Holy Ghost, and had a story to tell and must tell it, or men and women would be lost, succeeded by short, fervent praying and vehement responses produced marvellous results. Men who went to mock remained to pray. Profligate sinners were preached to their knees and prayed to their feet again. Strong men fell to the ground as if from a rifle shot. Women shrieked in their agony of soul. People lay as if dead upon the ground. Pentecost seemed to have come back again. Whole congregations were swept down under the divine power. Communities were shaken as a forest in a winter gale, and the blessed result of those mighty

awakings were widespread, permanent and largely contributed to the foundation-laying of Protestant Christianity in this new land.

The first Primitive Methodist Missionary sent from England, while Canada was still a Mission of the Hull Circuit, was the Rev. William Watkins; subsequently came the Rev. William Summerside, the Rev. Josiah Partington and later Revs. William Lyle, Thomas Adams, William Jolly, etc. Among the most notable ministers deserving honorable mention who served the cause faithfully in those days was Rev. Matthew Nicholls, a man of great tenderness of heart and power in prayer. He died in Kingston, in 1854, of cholera and was buried in Barriefield Cemetery. The Rev. John Lacey, a man of few books, but an orthodox theologian and a preacher whom people rode many miles to hear. He sleeps in Sydenham grave-yard, near Kingston. Later the work was reinforced by the Rev. John Garner, Robert Boyle, James Edgar and many others whose presence and speech would be no discredit to any Canadian pulpit to-day.

The cause had been 25 years in the country and the time had come for it to become self-sustaining. In the spring of 1854 the first Conference was organized in the town of Brampton. The Rev. John Lacey was appointed President and Wm. Lawson, Esq., Secretary. Stations reported, 32; missions, 40; ministers, 37; members, 4,274. Large numbers of the converts had joined other churches, where no society of their own had yet been formed. It is on record that in this year, 1854, 54,000 British emigrants arrived in Canada.

After the organization of the first Conference, the *Christian Journal* was started, under the editorial management of the Rev. John Davidson. The paper was well conducted, liberally supported and continued up to the Union. Mr. Davidson was a man of commanding

personality, a brilliant preacher, a versatile writer, loved by his brethren, and possessed in a large degree the confidence of the Society in Britain, from whom grants of missionary money were received. Besides being Editor and Missionary Secretary he was also Book Steward, and supplied the preachers and circuits with Connexional and general literature. Maximum of work and minimum of wages was the rule in those times.

On Mr. Davidson's retirement the Rev. William Rowe took over the duties of these several offices; and on his return to England the Rev. William Bee became his successor until the Union.

A strong desire was expressed to afford candidates and probationers for the ministry a more thorough literary and theological training. A four years' course of study in Methodist Standard Theology had been maintained, and every year the young men before ordination were subjected to rigid examinations; but something further was needed and the Rev. Thomas Crompton, a man of considerable ability and preaching power, was selected to initiate a Theological Institute. Classes were actually formed, but the impending changes in Canadian Methodism made it undesirable to embark upon building undertakings until Union issues were settled.

A Children's Fund was formed which supplemented the salaries of the preachers; and to those who had large families it became a very considerable advantage.

For ministers in their declining years provision was made in double form; a Benevolent Fund was sustained by annual subscriptions and collections in the churches, and a Friendly Society Fund, made up of ministers' contributions and legacies. It was in affiliation with the society in the Old Land, and membership therein was made obligatory on all the preachers.

In all the courts of the Connexion laymen had seats and equal rights to speak and vote with the ministers.

The layman had his place as a member of the stationing committee and his presence was appreciated and considered an advantage. Two-thirds of the Annual Conference delegation were laymen. The pastor had no legal right to the chair of his official Board by virtue of his office, but at such meetings he was usually elected to preside.

Ministerial character was a matter of annual investigation, but in all the writer's years of service a trial affecting a minister's standing was almost unknown.

A fine spirit of social and brotherly affection existed among the brethren; they trusted one another and that trust was rarely betrayed. The loyal devotion of the members to the ministers was deep and enduring and manifested itself in many liberal forms.

There was no invitation system, as it is commonly understood. The churches made a first, second and third choice; if the Stationing Committee could not send the first or second they would send the third and that decision was accepted by the congregations.

Every quarter a meeting of the Missionary Committee was held and in extent and importance was almost like an Annual Conference. The letter from the English authorities was read, criticisms of our work here and the agents employed were freely given, reports of the missions received, and grants apportioned.

The Primitive Methodist Church in Canada having no ancient feuds to settle and no formidable obstacles in doctrine or discipline in the way was ready to consider the question of Union when the other contracting parties were ready to meet.

The Rev. Jonathan Milner, a man of large administrative ability who had distinguished himself on many charges as a wise and capable church builder and a prudent adviser in all financial concerns, was successful

in raising, with the aid of the preachers and societies, a Levelling-up Fund, which, with some assets from the Book Room, enabled the Church to go into the Union with $18,000 in hand.

Church debts had been reduced to a minimum and most of the buildings were so situated as to be continued in useful occupation.

After many preliminary meetings, a very large majority vote of our entire membership and the kindly acquiescence of the English Conference in the movement, on the opening of the Aurora Conference, after a season of earnest prayer, the writer of this paper proposed the following resolution: "That in the judgment of this Conference the Union of the Methodist Church in Canada, the Bible Church in Canada, and the Primitive Methodist Church in Canada into one organization is desirable, feasible and practicable and that this Conference proceed in the direction of its consummation." This resolution without debate was carried with enthusiasm.

The Union meant large sacrifices to many of the ministers. It was found difficult to supply the surplus preachers with suitable appointments and some of them located. Some went to the United States; some found places in other churches in Canada; some superannuated before their time, and some returned to the Conference in England. But these difficulties were fewer than had been feared and gradually disappeared. The increase in membership of the united denomination of 20,000 in the next three years was distinct evidence of the divine good-will towards the movement. Every succeeding year has proved the wisdom and generosity of all the societies concerned in coming into that grand unity of the Spirit and bonds of love.

Of laymen and honorable women helpers Primitive Methodism was ever rich and strong. Many of them rest from their labors and their works do follow them.

The workers associated with this brief history were, as a ruling characteristic, men of strong common sense and large knowledge of men, mainly self-educated but faithful students of the Bible and fairly well read in our Standards of Methodist Theology. They had gifts and graces. They had a large acquaintance with the variety and romance of small incomes but they practised the simple economical life which enabled them to answer satisfactorily the annual question put to them: Are you in debt? They were always at home in revivals. Some of them had considerable preaching power. Their main themes were man's utter helplessness as a lost sinner, the atoning love of God, full, free and present salvation through faith in the Lord Jesus Christ, the irretrievable consequences of rejecting the Gospel, regeneration by the Holy Ghost and sanctification of life, the great Judgment Day and the terrors of the wrath to come. These and kindred strong truths of Holy Scripture were enforced with vehemence and with permanent results.

The career of Primitive Methodism in Canada though brief and limited in extent was in many respects helpful to the progress of the Kingdom of God in the formative period of Upper Canada's history. It was a contribution to evangelical revival in this land when it seemed to be most needed. It diffused the spirit of Christian liberalism in all the courts and on all the questions of Church government. It demonstrated the wisdom and safety of admitting consecrated and prudent laymen into the Conference and Stationing Committee. It recognized the rights of woman to exhort and preach when gifts and graces indicated her call. It stood loyally by the State when political clouds hung thick and low. It cultivated the feeling of fraternity with other Churches and drew to itself respect from men of all creeds. Because its sphere of operations was limited it enriched the larger Methodism with much fruit produced by its labors. It

stood for a religion that was more than a letter; it was a spirit and became an inspiration.

It regarded the Union as an immense financial relief when the country was experiencing a serious and protracted period of agricultural, commercial and industrial depression and when our towns and villages were being denuded of many of their best workers and supporters by emigration to the opening western Territories. Primitive Methodism in Canada lived to see five denominations become one and felt that it had not lived in vain. It brought its congregations, churches, principles and spirit into the Union, and cheerfully laid down its Connexional life that the larger interests of our Redeeming Lord might be promoted.

And now, standing in the golden and purple sunset of life's summer evening, waiting on the western slopes of the great Pacific sea of immortality for the heavenly voyagers, the supreme joy of the writer of these reminiscences is that Jesus Christ is more exalted in the still advancing Church; that the swing of victory is in the march of the amalgamated hosts and the hallelujah shout of triumph is ringng in the air and that a new generation, bright with consecrated hope and burning with loyal enthusiasm for all the old ideals, sees from the mountain tops of Christian prophecy and faith the Millennial year approaching, the end of all strife and the dawn of individual brotherhood and everlasting peace and Christ is all in all.

ROBERT CADE,

Toronto, 1905.

CHAPTER XXX.

1833-1883.

THE METHODIST EPISCOPAL CHURCH IN CANADA.

By Rev. J. M. Simpson.

By request of the Author of this work, I have undertaken to prepare a brief sketch of the Methodist Episcopal Church in Canada. As the history of Canadian Methodism is already given in this and in a preceding volume, this sketch must necessarily be brief.

Methodism in its organic form was planted in Canadian soil by the Methodist Episcopal Church of the United States of America in the year 1791, the Rev. William Losee being stationed in Kingston by the New York Conference in that year. That was the planting of a healthy and vigorous vine that took root and budded, and bloomed, and brought forth abundantly the best of fruit whereby Our Father is glorified.

Those early Methodists were harbingers of good to this country. God was with them, and mightily endorsed His Gospel, giving them thousands of precious souls, which was their richest hire. This vigorous gospel vine was well and truly planted in what proved to be fertile soil, and its growth has been marvellous. It has leaped over many walls, climbed to the mountain tops, struck its roots down deep and strong in the valleys below, and bloomed and brought forth the richest fruit everywhere, making the "wilderness and the solitary places glad for them," and causing "the desert to rejoice and blossom as the rose." It has "blossomed abundantly, and rejoiced even with joy and singing." It was a glorious thing to be a pioneer

ALBERT COLLEGE, BELLEVILLE

Methodist preacher in a country like Canada—a country that has made such munificent returns for the labor and capital invested.

The early Methodist preachers in Canada, however, suffered many hardships. The goodly heritage that we enjoy in twentieth-century Canadian Methodism was not obtained without much personal sacrifice and great hardships on the part of its founders and early propagators. The hardships that our fathers in Canadian Methodism endured were not only those peculiar to a new country in its wild wilderness state, but also hardships that were due to the attitude of the rulers of the country and the influence of a favored Church. The Methodist preacher, however, could generally hold his own with any and all that came up against him, as the following incident will show. The Rev. Isaac Puffer, one of the first Methodist preachers that came to Canada from the United States, is said to have been a great lover of a good horse, and that he was the owner of an extra-fine one. One day as he was riding along the public highway upon his fine horse, a would-be aristocrat, who had recently been made a magistrate, called to him thus:

"Good morning, Mr. Puffer. I notice times have changed since the days of your Master; an ass was good enough for Him, but now His servants must have the best horses in the country." "Oh," said Mr. Puffer, "there is a good reason for that: the Government has made magistrates of all the asses."

In the year 1831, there arose an agitation among the Methodists in Canada over a proposition to form an organic Union with the Wesleyans of England. This movement though not unanimous, was carried into effect and ratified in 1833. There was, however, a small minority who earnestly protested against the proposed Union. This they did for several reasons; I

will mention but two. First, they wished to remain an independent Church in Canada. Second, they held a decided preference for the Episcopal Form of Church government. Believing it to be their duty to themselves, their country, and their God, they proceeded at once to gather up what remained, and reorganize the Methodist Episcopal Church in Canada. A Conference was called, and the few preachers who did not go with the Union met in Cummer's Church, Yonge Street, on June 25th, 1834. Without finishing the business, the Conference adjourned to meet in Belleville on the 10th of February, 1835. Pursuant to adjournment it met in Belleville on the day appointed, and after attending to some important business decided to call a General Conference, which they did. That General Conference met in the Trafalgar Church—now Palermo—on the 25th of June, 1835. The Rev. John Reynolds, who had previously been appointed President pro tem., presiding. At that General Conference the Rev. John Reynolds was duly elected General Superintendent of the Methodist Episcopal Church in Canada, and on the following Lord's Day he was consecrated to the Episcopal office by the laying on of the hands of the Elders present. This completed the reorganization of the Church. Following this was the work of rearranging the districts, circuits, and societies, which was no trifling task. But those men were marvellously sustained of God in this extremely difficult work.

After the reorganization of the Methodist Episcopal Church in Canada the number of ministers rapidly increased and very great success attended the efforts that were made for the salvation of the people. Times of refreshing from the presence of the Lord were frequent and fruitful, making large accessions to the membership of the Church. The places of worship as well as the church members were nearly all carried into the Union, so that our

meetings were mostly held in schoolhouses, and often in private dwellings. I have known many sinners converted to God in a farmer's dining-room; and when they were made new creatures in Christ Jesus they knew it, and they let everyone else know it. Those were the days of powerful conversions. The old schoolhouse protracted meeting with its penitent bench did grand service in those days. Many an old saint looks back to the time when and to the Methodist penitent bench where he found the Saviour of sinners.

In the Methodist Episcopal Church of Canada the Quarterly Meeting was an occasion of very especial interest. This was largely due to the Presiding Eldership, an office of much value in a Church with an itinerant ministry. The Presiding Elder would visit each circuit and mission in his district every three months and if possible give a Sunday with each visit. He would arrive on Saturday, preach a sermon, meet the Quarterly Conference, transact the quarterly business of the circuit and conduct a prayer-meeting in the evening. Then on Sunday at 9 a.m. the Presiding Elder would open the love-feast, and after an hour or an hour and a half of singing and testimony, with more or less shouting, he would administer the Sacrament of the Lord's Supper, assisted by the pastor, and then preach. He generally preached again in the evening. Many times a glorious revival has started with the Quarterly Meeting. People from every preaching place on the circuit would be at the Quarterly Meeting; and a circuit would have from eight to ten preaching places, so that some of the people would have to travel long distances to get to the Quarterly Meeting. I have known a man and his wife travel on foot fifteen miles and carry their babe to get to the Quarterly Meeting. The camp-meeting also was a fruitful means of soul-saving in those

days. A camp would comprise from ten to twenty tents, all built of common lumber that the camp committee would borrow from some lumberman and pay for what they did not return in good condition. The camp would enclose about an acre of the best bush that could be found, where there was plenty of good water. There the best Christian workers on two or three circuits joining would unite their influence and efforts for a week or ten days for the salvation of sinners, and the quickening of the Church. Their labor was not in vain in the Lord; for many, sometimes a great many, souls were converted to God. At one of our camp-meetings about fifty years ago, on the Lord's Day, a great concourse of people were on the ground, and the Rev. John F. Wilson, one of the sons of thunder at that time, was preaching. When he was in the midst of his sermon, a large tree standing in front of the preacher's stand, and in the midst of the seated congregation, broke off four or five feet from the ground and fell upon one of the tents. A mother was sitting in that tent with her babe in her arms. The tree was a crotch tree, and the crotch came down on both sides of that mother; she and her babe received no injury whatever, nor was any one hurt in the least by the falling of that tree. One of the preachers explained the mystery as follows: The Devil said to the Lord—"Those Methodists are not as sincere as they appear to be, and they are not as loyal to you as you think they are; now just let me throw that tree down among them and they will all get scared and run away." And the Lord said to the Devil—"You may do what you please with that tree, but lay not your hand upon any of those people to do them harm." And the result was proof to devils and to men, that God protects His trustful people against the worst that devils can do." After that the work of soul-saving prospered more than ever.

At the same camp-meeting the Rev. Robert Earl was preaching one day from Proverbs 27. 8—"As a bird that wandereth from her nest so is a man that wandereth from his place." While the preacher was pressing home the truth, and exhorting wanderers to return a native song bird came flying down, and lighting upon a branch in front of the preacher struck up a beautiful song that seemed to give increased effect to the Gospel Word. The Lord can, and often does make the wrath of devils and men to praise Him; and He can commission a song bird to make His word still more effective. At another of our camp-meetings, the season was very dry, and the condition of the country began to look serious. On the Lord's Day it was extremely dry and hot. At the 2 p.m. service the Rev. George Jones offered the opening prayer, in which he laid before the Lord the country's great need of rain and implored the Almighty to send rain. There was an infidel leaning against a tree listening to the prayer. When Mr. Jones closed his prayer the infidel, turning to a gentleman near him, said: "Well, if it rains to-day I will believe in Christianity, and I will believe that that—pointing to Mr. Jones—is a righteous man." About five o'clock that evening it was pouring rain, and continued until midnight.

What that infidel's final decision was I never learned, but he passed on to another world years ago.

The Conference of 1837 met in Cummer's Church, Yonge Street, on the 21st of June, Bishop Reynolds presiding. The increase in membership reported that year was 1,132; the number of preachers stationed by the Conference was thirty-four; and the total membership of the Church at that date was 3,522. From these statistics we see that those few humble workers in the gospel vineyard were workers in earnest, and that God owned and blessed their labors in no small degree.

At the Conference of 1843, held in Sidney near Belleville, twelve candidates for the ministry were received on trial. The total membership of the church reported at that date was 8,880. The General Conference also was convened at the same time and place, and divided the work, making two Annual Conferences—Niagara and the Bay of Quinte.

In October, 1845, a General Conference was convened in what was known as Grove Church, near Port Hope. At that Conference the Rev. J. Alley, a member of the Black River Conference of the Methodist Episcopal Church in the United States, was duly elected General Superintendent of the Methodist Episcopal Church in Canada, and on the following Lord's Day he was consecrated to the Episcopal office by the laying on of the hands of Bishop Reynolds, David Culp, and Philander Smith. Mr. Alley was a man of genuine piety, an able preacher, and the Conference cherished the hope that he would be able to give the Church and the country many years of great usefulness. But in this they were sadly disappointed, for in less than two years he was not, for God had taken him.

In the year 1845 the Rev. Thomas Webster and the Rev. Joseph Leonard issued the first number of the *Canada Christian Advocate.*

This journal was purchased by the General Conference in 1847 and became the organ of the Church. The *Canada Christian Advocate* was first published in the town of Cobourg, but when purchased by the Church the office of publication was removed to the City of Hamilton, where it continued to be published until amalgamated with the *Christian Guardian* upon the consummation of Methodist Union in 1884, when the Rev. Samuel G. Stone, D.D., who had been for several years

Editor and Book Steward, became the Assistant Editor of the *Christian Guardian.*

Higher education was always a subject of very great interest in the Methodist Episcopal Church in Canada. In the time of the Church's greatest weakness she heroically launched an educational enterprise that resulted in the planting of an institution of higher education for both sexes in the Town of Belleville, widely and favorably known as Albert College.

For several years after the opening of "Belleville Seminary," as it originally was called, great financial stringency prevailed in the country, which affected the interests of the Institution very much, making it difficult to keep the school alive and at work. But the men who had the management and control of the school and its financial interests were heroic and untiring in their efforts until their cherished hopes were realized and their labors crowned with success. As a denominational college we do not think there is another in Canada doing a better class of work or doing its work better than Albert College at Belleville.

Nor were Albert and Alexandra colleges the only educational enterprise of the Methodist Episcopal Church in Canada. The beautiful and well-equipped Ladies' College at St. Thomas, Ontario, is another evidence of the educational sentiment of the Church and the liberality of her people. It is cause for much thankfulness to know that Alma College enjoys a good degree of prosperity, and has taken rank as one of the best equipped Ladies' Colleges of the country.

It is quite evident that both the ministry and laity of the Church believed the doctrine of Isaiah 33. 6: "Wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is His treasure."

Some years ago, at one of my country appointments, I was invited one Lord's Day to dine at a good old Methodist home, where the preacher so often gets his Sunday dinner. Another brother—Mr. L.— was also invited. A gentleman friend, who was in mercantile business, was also there—all Methodists together. When dinner was over, brother L. slipped away to the kitchen for his after-dinner smoke. When our merchant friend saw Mr. L. enjoying his pipe, he exclaimed —"Oh, Mr. L., I am sorry to see an old Christian like you indulging in such a filthy and sinful habit. I have no more respect for a tobacco user than I have for a whiskey drinker." Mr. L. replied—"Do you sell tobacco in your store?" There was a pause. The question was repeated, and the brother acknowledged that he did. "Then," said Mr. L., "I have no more respect for you than I have for a whiskey seller!" By this time I thought our brother saw his inconsistency.

The Methodist Episcopal Church in Canada had not yet undertaken foreign mission work. The need of the home mission work being all that the Church was able to meet. Our missions, however, were many, stretching from east to west along the interior of Ontario and a few in Manitoba.

At the General Conference held at St. David's in the year 1858, the Rev. James Richardson was elected and consecrated to the Episcopal Office to share the labors and honors of the office with Bishop Smith. Bishop Richardson received no salary from the Church; he was a real nobleman, one of nature's finest productions, who studied and labored to make the most of himself for his family, his country, his Church, and his God. He still lives in the loving memory of his people. He entered the joy of his Lord and the rest that remains for God's people, in the year 1875, having served the Church in the Episcopal Office seventeen years.

The territory occupied by the Methodist Episcopal Church in Canada was divided into three Annual Conferences—Niagara, Ontario, and Bay of Quinte.

At the General Conference held in Napanee in the year 1874, the Episcopacy was again strengthened by the election and consecration of the Rev. Albert Carman, M.A., to the Episcopal Office; a man who, in the judgment of his brethren, was well qualified for the position. Mr. Carman at that time was President of Albert College, where he was very much needed. But the Conference knew that a supply for the College Presidency would be more easily secured than a suitable man for the Episcopal Office; and so it proved. Dr. Carman's efficiency during ten years as Bishop of the Methodist Episcopal Church in Canada, where his superior talents were of priceless value to the work of the Church in every department, was proof of the wisdom and good judgment of the General Conference in making him Bishop. And we think it is evidence of good judgment on the part of the General Conference of United Methodism in this country that he was elected to the office of General Superintendent. So the five men who occupied the Episcopal Office during a period of fifty years were John Reynolds, J. Alley, Philander Smith, James Richardson and Albert Carman, D.D.—all good men and safe leaders of a heroic Church.

At the time of the Canadian Methodist Union in 1884, the three Annual Conferences of the Methodist Episcopal Church in Canada numbered 228 ministers, 25,671 church members, 23,968 Sunday School scholars, and had church property valued at $1,523,514, nearly all free of debt, except the colleges.

The system of stationing the ministers and preachers in the Methodist Episcopal Church in Canada was very different from the methods adopted in the other sec-

tions of Methodism. The Presiding Elders of the Districts, with the Bishop at their head, constituted the Stationing Committee. As these men travel throughout the whole work they are supposed to know the needs of the work and the wishes of the people, and of the preachers as well, and it was marvellous how well both the preachers and the circuits were suited with the stationing work. When the Bishop read the stations at the close of Conference, every man was expected to say "Amen" to his appointment; and if any brother failed to say "Amen" some other brother, or it may be several would join in the "Amen" for him. I remember one occasion when a certain brother was not pleased with his appointment, and therefore did not say "Amen"; of course others said it for him. When asked why he did not say "Amen" he replied—"I say 'Amen' at the end of my prayers."

In those days there were no easy places and fat salaries to fish for; therefore there was but little fishing. There was, however, a common ambition among the preachers to be successful fishers of men, and to make a poor circuit good and desirable.

The Presiding Elders were officers of considerable importance in the government of the Church. They were appointed by the Bishop in council with an Advisory Committee composed of two ministers from each district. This committee the Bishop would call together and advise with them with regard to the appointment of the Presiding Elders. If a preacher were known to have obtained special favor by his special pleading with some Presiding Elder, it was said that he had ploughed with one of the Bishop's heifers.

It is exceedingly pleasant to see on the pages of this book some of the faces of dear brethren with whom we have enjoyed delightful fellowship and happy toil in past years, though, by reason of limited space, only a few of

those faces can be presented. But we cherish the joyful hope of meeting them all in our Father's house.

And what shall I say more upon the history of the Methodist Episcopal Church in Canada? To speak further upon this subject is to speak of fifty years of toil, trial, tears, and triumph. It is to speak of fifty years going forth weeping, bearing precious seed, and of coming again with rejoicing, bringing their immortal sheaves with them. As a Church we were a happy family, rejoicing in and contending for the faith once delivered unto the saints. In that we were not disturbed by modern higher critics.

It is the cherished hope of the writer of this brief and imperfect sketch that on the great gathering day, when all men will stand before the judgment seat of Christ and give an account of their stewardship it will be seen that the Methodist Episcopal section was a healthy, loyal, and conservative element in united Canadian Methodism.

Methodist Church and Parsonage, Haileybury.

CHAPTER XXXI.

1833-1883.

THE CANADA BIBLE CHRISTIAN CHURCH.

Selections from a lecture before the Methodist Historical Society by the late Rev. George Webber.

The first Bible Christian Society was organized at Shebbear, Devon, England, October 9th, 1815, with 22 members, by William O. Bryan. The first Quarterly Meeting was held at Holsworthy, January 1st, 1816. The first Conference was held at Baddash, Lancaster, August 17th, 1819; preachers, 30; members, 2,000. The entire district over which their labors extended was at that time one of England's moral wastes. But there has been a great change.

In 1831 two missionaries were set apart for Canada. It required no little courage for a young denomination of 6,650 members, with a missionary income of $520, to undertake that responsibility. But their confidence in God and the people was not misplaced. The response to the appeal for funds was liberal, doubling the income. The missionary spirit is changing the face of the world, and men are being filled with the divine sentiment of love. The first missionary—Francis Wetherall—reached Prince Edward Island in June, 1832, and John H. Eynon reached Cobourg in July of the next year. Their first reports were made in 1833, showing 30 members in Canada and 47 in Prince Edward Island. The next year they reported 88 in Canada and 60 in Prince Edward Island. In entering upon their new fields the missionaries had no churches, no congregations, no members.

They preached in the open air, in the woods, in houses, barns, workshops, shanties and schoolhouses. In Cobourg Mr. Eynon preached in a dwelling house, and formed a class of four members. In unreserved surrender to Christ they went wherever need and an open door were presented. Mr. Wetherall soon had a circuit extending over a hundred miles, with 36 preaching places. My Eynon's circuit extended nearly 200 miles. Think of a young woman coming seventy miles through the woods to urge Mr. Eynon to preach in the township where she lived! Privations and dangers amid the wild beasts of the forest were not of small account. Once Mr. Eynon missed his way, and was all night in the woods. After kindling a fire he lay down to sleep, but was soon aroused by the rustling leaves and a prowling bear, and began to sing—

"How happy is the pilgrim's lot," etc.

Mrs. Eynon preached also. Someone asked her if she had been ordained. "No, but I was fore-ordained."

In 1834 John Kemeys was sent to Upper Canada and Philip James to Prince Edward Island. They returned 154 members for Canada and 67 for Prince Edward Island. Two years later the total number of members was 350. John Edwards and Philip James were sent to Upper Canada and Absalom Pickings to Prince Edward Island. The next year John Kemeys returned to England and Robert A. Hurley was sent to Canada. The preaching in those days was attended with wonderful power and many conversions—sometimes twenty at a service. If anyone ask the secret of such power and the success of those early preachers, I can only say they lived much in secret prayer and meditation. Alone with God they became men of decision and strength. They were evangelists, and helped to leaven literature, business and

social life with the spirit and principles of the religion of Christ. They stood firmly upon the word of God, and were true to it in belief and teaching. In this age it is more and more easy to give up one doctrine after another, and one part after another, and pass from the positive to the negative. Solid work is impossible without solid truth. We can do little or nothing while apologizing for Christ or the Bible. Christ's calmness was the fruit of supreme certainty. The Gospel is not to be put into a Pantheon of the religions of the world. Christianity claims to be absolutely unique. The terms Atonement, Justification, Regeneration, and Adoption are not to be regarded as fossil remains of an extinct theology. Gethsemane, with its tears and blood; Calvary, with its darkness and veiled face, still have their place—a supreme place—and will while God's plan of salvation endures. The greatest awakenings and revivals the Church and the world have known show that when the great doctrines of the Word have been faithfully proclaimed the greatest results have been seen.

Ten years after the missions had been fairly opened the first District Meeting for Upper Canada was held at Zion, Hope, in March, 1844. Members—Upper Canada, 657; Prince Edward Island, 360. The missions were then divided into two districts, with 8 missionaries, 15 churches, 7 Sunday Schools, 40 teachers, 270 scholars, many preaching places. The first church was built at Cobourg, and opened March 5th, 1836; the second at Precious Corners, July 3rd, 1836. In 1844 Mariposa Mission was opened; the next year Belleville, by John Edwards, who visited eight townships. The first service was held in the bar-room of an Irish tavern keeper, whose whole family were converted and the tavern turned into a house of God, with a society of 46 members—all total abstainers.

Additional missionaries came out to Upper Canada—Thomas Green and J. B. Tapp; to Prince Edward Island W. Callaway and W. Harris. Mr. Eynon drove six hundred miles visiting the newly-opened Huron Tract, where, in 1846, a mission was opened by Philip James, including nine townships, with 38 members. This same year Paul Robins, G. Rippin, William Hooper, and H. Abbott were added to the Upper Canada staff. The work extended rapidly, and more missionaries were needed. A church was built in Bowmanville, costing $1,000, and others soon after. In January, 1845, the first missionary meeting was held at Cobourg; collection $30. Other meetings followed, awakening general missionary enthusiasm. At the fifth District Meeting, held in Darlington, the membership had doubled, and everything looked prosperous. That meeting took a decided stand for temperance. New missionaries arrived —A. Morris, John Williams, and Jacob Gale. On the 1st of March, 1851, Philip James died, after twenty-five years in the ministry. At the eighth District Meeting the work in Upper Canada was divided into three districts. Two years later, at the district meeting in Bowmanville, Paul Robins was appointed to proceed to England to secure the formation of a Conference in Canada, and was successful. In 1849 Cobourg ceased receiving missionary assistance. Then Darlington and other missions became self-supporting, and from the formation of the Conference no further aid was received from England. The first Canadian Conference, regularly constituted, met at Columbus, June 7th, 1855. There were then 21 preachers, 51 churches, 104 other preaching places, 2,186 members, 335 Sunday School teachers, 1,445 scholars, and an income of $6,000. There were present 9 preachers, 6 representatives, and J. B. Tapp was President. The Church entered upon a new era.

Resolutions were adopted in favor of Prohibition.

Mr. James Bissett, a local preacher, held services in Exeter, in the house of Mr. James Pickard, about 1850.

At Crediton, a few miles out, Mr. George Lewis, another local preacher, began the work in an old store.

A Bible Christian Church was built in Exeter in 1860.

Mr. Edwards and then Mr. Tapp preached in and around Mitchell as early as 1850, and a Bible Christian Church was built there in 1854. Mr. John T. Barley, then a young man, has been identified with the work there from the beginning.

Bible Christian Plan, Mitchell, 1875.—1, J. Butcher; 2, E. Tonkin; 3, C. Roffe; 4, P. Drown; 6, S. Gerry; 7, H. S. Wills; 8, T. Roberts; 9, T. Coppin; 10, W. Courtice; 11, T. March; 12, R. Moore; 13, J. Hodges Places—Mitchell, Bethel, Fullarton, Zion Providence, Carlingford.

In 1860 the Conference met at Columbus. There were reported 37 preachers, 77 churches, 118 other preaching places, 3,700 members, 650 Sunday School teachers, 3,600 scholars; receipts, $6,600; missionary income, $3,350. William Hooper was President. A course of study was arranged for candidates for the ministry.

In 1865 Prince Edward Island was included in the Conference, and there were reported 54 preachers, 132 churches, and 5,000 members, showing that the denomination had more than doubled in ten years. C. Barber was President. From this date the most liberal efforts were made in church building.

At the Union, in 1883, there were 80 ministers, 7,400 members, 30,000 adherents, 181 churches, and 55 parsonages, valued at $400,000, with a debt of only $50,000.

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